A

TRING of PEARLS:

OR,

e BEST THINGS Reserved till Last.

Discovered in a

E R M O N

Preached in *London*, *June* 8. 1657.

AT

e FUNERAL of (that Triumphant aint Mrs. *Mary Blake*, late Wife to (his Worthy Friend,) Mr. *Nicholas Blake* Merchant, with an Elegy on her Death.

Thomas Brooks (her much endeared Friend, Spiritual Father, Pastor and Brother, in he Fellowship of the Gospel, and) Preacher of he Word at *Margarets New-Fish-street*.

The Ninth Edition.

Righteous shall be had in everlasting Remembrance, Psal. 112.6.

cious in the Sight of the Lord is the Death of is Saints, Psal 116.15.

NDON, Printed for *John Hancocks*, and are to e sold at his Shop in *Popes-head Alley*, at the three Bibles. 1674.

Skeggs (Thomas) Preacher
at Margarets, New
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B M

TO HIS

Honoured and worthily esteemed Friends, Mr. *Nicholas Blake* Merchant, (Husband to the late Vertuous Mrs. *Mary Blake* deceased.)

AND

Mr. *Thomas Matthews* Merchant, and Mrs. *Martha Matthews* his Wife (Parents to the deceased Gentlewoman) and to the rest of his and her Relations.

All Grace and Peace, all Consolation and Supportation from God the Father, through our Lord Jesus Christ.

Dear Friends,

THis little Piece had been sooner in your hands, but that my being in the Country, and some other

important business that hath lay hard upon my hands hath prevented it till now.

Many a man hath been drowned in his own tears. 2 Cor. 7. 10

I have read of a certain Painter who being to express the sorrow of a weeping Father, & having spent his skill before in setting forth of the passions and affections of his Children, he thought best to present him upon his Table with the beholders view, with his face covered, that so he might have that grief to be imagined by them, which he found himself unable to set out to the full. I know I am not able to paint out your great grief and sorrow for the loss of such a Wife, and of such a Child, of such a Sister, &c. and I could wish that this Piece which is brought forth to satisfie your importunity, may not make the wound to bleed afresh; however it doth, thank your selves, blame not me.

I could heartily wish, that you and all others concerned in this sad loss were more taken up in minding the happy Exchange that she hath made then with your present loss; she hath exchanged Earth for Heaven, a Wilderness for a Paradise, a Prison for a

Pa-

ulace, a house made with hands for
e eternal in the Heavens, she hath
changed imperfection for perfecti-
sighing for singing, mourning for
joycing, prayers for praises, the so-
ety of sinful mortals for the company
God, Christ, Angels, and the Spirits
Just men made perfect; an imper-
t transient enjoyment of God, for a
re clear, full, perfect and permanent
joyment of God; she hath exchanged
in for ease, sickness for health, a bed
weakness for a bed of Spices, a com-
eat blessedness; she hath exchanged
r brass for silver, her counters for
ld, and her earthly contentments
r heavenly enjoyments.

2 Cor. 5. 1, 2.

Heb. 12. 22, 23, 24.

And as I desire that one of your eyes
ybe fixed upon her happiness, so I de-
e that the other of your eyes may be
t upon Christs fulness; though your
ook be dried up, yet Christ the foun-
in of Light, Life, Love, Grace, Glo-
, Comfort, Joy, Goodness, Sweetness
d Satisfaction is still at hand & al-
ys full and flowing, yea, overflowing.
the worth and value of many pieces
silver is contracted in one piece of

John 1. 16. Col. 1. 19. ch. 2. 3. Omne bonum in summo bono.

gold, so all the sweetness, all the goo
ness, all the excellencies that are
husbands, wives, Children, Friend
&c. are contracted in Christ; yea,
the whole volum of Perfections whi
is spread through Heaven and Ear
is epitomiz'd in Christ; Ipse unus e
tibi omnia, quia in ipso uno bon
bona sunt omnia, saith Augustin
one Christ will be to thee in stead
all things else, because in him are
good things to be found.

Dear friend! what wisdom, wh
knowledg, what love, what tenderne
what sweetness, what goodness did y
observe and find in this deceased a
glorified Saint, that is not eminent
that is not perfectly to be enjoyed
Christ? and if so, why do not you be
up sweetly and chearfully, and let t
world know, and let Friends see, th
though you have lost her corporally, y
you enjoy her spiritually in Jesus?

Chrysostom

Apostle Paul was so much taken wi
Christ, that he was ever in his though
always near his heart, and ever up
his tongue; he name him sixteen or s
venteen times in one Chapter, 1 Cor.

Now

Now, O that your hearts & thoughts were thus buſied about Chriſt, and taken up with Chriſt, and with thoſe Treaſures of Wiſdome, Knowledge, Grace, Goodneſs, Sweetneſs, &c. that is in him, this would very much allay your grief and ſorrow, and keep your hearts quiet & ſilent before the Lord, this would belike that tree which made the bitter waters of Marah *ſweet.* Exod. 23. 23, 24, 25.

Plutarch *in the life of* Phocion, *tells us of a certain Gentlewoman of* Jonia, *who ſhewed the Wife of* Phocion *all the rich Jewels and precious ſtones ſhe had; ſhe anſwered her again, All my riches and Jewels is my Husband* Phocion; *ſo ſhould Chriſtians ſay, Chriſt is our Riches, our Jewels, our Treaſure, our Heaven, our Crown, our Glory, our All; He is all comforts to us, and all contents to us, and all delights to us, and all relations to us; He is Husband, Wife, Child, Father, Mother, Brother, Siſter; He is all theſe, yea he is more then all theſe to us.* 2 Cor. 6. 10 Eph. 3. 8. Cant. 5. 10

I have read of one, who walking in the fields by himſelf, of a ſudden fell into loud cries, and weeping; and being S. *Martin*

asked (by one that passed by, and overheard him) the cause of this his lamentation. I weep (saith he) to think that the Lord Jesus should do so much for us men, and yet not one man of a thousand so much as minds him, or thinks of him; but I hope better things of you, yea, I hope (and desire) that this present counsel will take hold of your hearts & work as counsel works, when it is set home by a Hand of Heaven.

Again, Friends, It is your wisdom and your glory, to mind more your present work, your present duty, than your loss, than your present calamity. David's passion was got above his wisdom, his discretion, when he said, O my Son Absalom! my Son, my Son Absalom! would God I had died for thee. O Absalom! my Son, my Son! Your present work is not to cry, O my dear Wife! O my precious Child! O my loving Sister! but O my Soul submit to God! Justifie God, lie down in the Will of God, say Amen to Gods Amen: O my Soul think well of God, and speak well of God, and carry it well towards God, &c. This is your present

2 Sam. 18. ult.

resent work make it but your work & hen, though ſorrow may abide for a ight, yet joy will come in the morning Again, Obſerve how other Saints ave carried it under ſuch a diſpenſa- ion as you are under, and o you likewiſe. To that urpoſe read and compare eeſe Scriptures together, en 23. 1, 2, 3, 4, 8. zek. 24. 16, 17, 18. Sam. 12. 17, —— 22. en. 10. 1, 2, 3. 1 Sam. .17, 18, 19. 2 Sam. 15. 5. 26, 27. Job 1. 13. ---- ult. *It is more excellent, a more bleſſed thing to e good at imitating the pious examples others, then to be good at praiſing of hem. Stories ſpeak of ſome that could ot ſleep when they thought of the Tro- hies of other Worthies that went be- re them, the beſt & higheſt examples ould be very quickning and provo- ing. Pious examples uſually are more akening then Precepts, and they are oreconvincing & more encouraging; nd the Reaſon is, becauſe we ſee them, that the exerciſe of the moſt difficult*

Pſal. 30. 5.

Bonus Dux, bonus Comes (a good Leader makes a good Follower) was *Carus* the Emperours Motto, *Præcepta docent, Exempla movent*, Precepts may inſtruct, but examples do perſwade.

difficult points of godliness is yet poss
ble: other Saints pious examples shou
be Looking-Glasses for us to dress ou
selves by; and happy are those th
make such an emprovement of them
O happy Husband! O happy Parent
O happy Brethren and Sisters! if yo
write after that blessed Copy that th
glorified Saint, Wife, Child, Sister
hath set before you; which that yo
may, I desire you seriously to dwe
upon the following Narrative.

One hint more, and then I have done
Augustine in one of his Epistles hat
this relation, that the very same da
wherein Jerome died, he was in hi
study, and had got Pen, Ink and Pap
to write something of the glory of Hea
ven to Jerome. Suddenly he saw a
light breaking into his study, and a
sweet smell that came unto him, and
this voice he thought he heard; O Au
gustin! what dost thou? dost think to
put the Sea into a little vessel? when
the Heavens shall cease from their
continual motion, then shalt thou be
able to understand what the glory of
Heaven is, and not before, except you
come to feel it, as I now do.

A

A little before this glorified Saints translation from Earth to Heaven, I had thoughts and resolutions to write to her about that blessed state to which she was hastening, but was prevented; however in the following Sermon you will find something of that glorious state glimpsed out unto you, which now she is in the possession of. Now dear friends, above all gettings, get an interest in that glory that she is filled with, and keep up the sense of that interest in your own souls and consciences, and then you will be happy in life, and blessed in death, and assuredly meet her, and know her, and for ever enjoy her in perfect happiness and blessedness; Which that you may and shall be the constant desires, and earnest Prayers of

Your Souls Servant

Thomas Brooks.

A

A

String of Pearls.

OR,

The Best things reserved till last.

BEfore I name my Text, give me leave to speak a few words upon another Text, *viz.* The glorified Saint deceased; At whose Funeral we are here met.

Isa. 8. 18. She was one of those dear spiritual Children that the Lord had given me; she was a precious Seal of my Ministry, she was my living Epistle, my walking Certificate, my Letter Testimonial. In life she was my joy, and in the day of Christ she will be my Crown. As *Paul* speaks, 1 *Thes.* 2. 19, 20. *For what is our Hope, our Joy, or Crown of rejoycing*

2 Cor. 3. 1, 2. Phil. 4. 1, 2.

ng? are not even ye in the Preſence of r Lord Jeſus Chriſt at his coming? r ye are our glory and joy. Her ap- ication of thoſe words of the A- oſtle to me (hath been often a ry great refreſhing and comfort my ſoul) *For though you have ten* 1 Cor. 4. 15 *ouſand Inſtructers in Chriſt, yet ve ye not many Fathers, for in Chriſt ſus I have begotten you through the oſpel.* The work of grace upon her art was clear, powerful and orough, as all know that knew r inwardly. I ſhould tire both my f and you, and fruſtrate the end your meeting, which is to hear a rmon, ſhould I give you an ex- and particular account thereof; hall therefore only mention a w things among many, for your itation, ſatisfaction and ſuppor- tion, under this ſad diſpenſation.

She was a knowing woman in e things of Chriſt, and her know- ge was inward, experimental, owing, humbling, transforming d practical; ſhe knew Chriſt in the Prov. 3. 18.

the myſtery, as well as in the hiſt
ry; in the ſpirit, as well as in the le
ter, feelingly as well as notionall
ſhe did not only eat of the tree
knowledge, but alſo taſted of th
tree of life.

Sinceritas ſerenitatis mater, Sincerity is the mother of ſerenity.

She was a ſincere, and as plain
hearted Chriſtian (I think) as an
lives out of Heaven, for plain-hear
edneſs, ſhe was a *Jacob*; for upright
neſs, ſhe was a *Job*; Sincerity
the ſhine, the luſtre, the beauty, th
glory of all a Chriſtians graces; an
in this ſhe did excel. A ſincere ſou
is like a Chriſtal-glaſs, with a ligh
in the midſt of it, which gives ligh
every way; And ſuch a one was ſhe
A ſincere ſoul is like the Violet
which grows low, and hides it ſelf
and its own ſweetneſs, as much a
may be with its own leaves; and
ſuch a one was ſhe; ſhe had as ma
ny choice, viſible characters of ſin
cerity and uprightneſs upon her, a
ever I read upon any Chriſtian tha
I have had the happineſs to be ac
quainted with. But I muſt not dwell
on theſe things; I ſhall only ſay ſhe
was

was not like the Actor in the Comedy, who cried with his mouth (*O Cælum*) O Heaven! but pointed with his finger to the earth; such Professors, there be, but she was none of them.

She was rich in spiritual Experiences, as most that I have been acquainted with. Ah how often hath she warmed, gladded and quickned my spirit, by acquainting me with what the Lord hath done for her precious soul. Experiments in Religion are beyond notions, and impressions; a sanctified heart is better then a silver tongue, and she found it so. O the stories that she was able to tell of the Love of God, the presence of Christ, the breathings of the Spirit, the exercise of Grace, the sweetness of the World, the deceitfulness of Sin, and the devices and methods of Satan &c. And though she made use of her Experiences as crutches to lean on, yet she onely made use of the Promises as a foundation to build on. As the Star led the wise men to Christ

so

ſo her experiences led her to a higher and a ſweeter living upon Chriſt; her Experiences were her ſauce, but Chriſt was ſtill her food.

Can. 2.14. Mat. 6.5,6

She did drive a very (great) private Trade towards Heaven, ſhe was much in ſecret duties, in cloſet communion with God, and this did very much inrich her, and advance her in ſpiritual experiences. When ſhe had once found the ſweetneſs of enjoying Chriſt behind the door, O how inflamedly, how abundantly was her ſoul carried forth in ſecret duties! ſhe knew that *Peter* went up upon the houſe-top to pray

Act. 10.9.

and that Chriſt was oft alone. As ſecret meals make a fat body, ſo ſhe found ſecret duties made a fat Soul, and this made her much in that work. It was a witty and divine ſpeech of *Bernard*, *That Chriſt the Souls Spouſe is baſhful, neither willingly cometh to his Bride, in the preſence of a multitude*; and is it not ſo with the Bride in her actings towards her Bridegroom Chriſt?

She was many times in the hool of temptation, which God de to her the School of instruon; the Lord did usually so help r to handle the shield of Faith, d the Sword of the Spirit (the ord of God) that she commonly umph'd over Satans temptations d led captivity captive; though t Arrow-Master Satan hath shot en at her, yet her bow still abode strength, her hands and heart be made strong by the hands of the ighty God of Jacob. *Augustine* ve thanks to God that his heart d the temptation did not meet to ther; and so hath she many a me: she was good at wit stand- the beginnings of a temptation, owing that after remedies often me too late. She was a Christian over, she was a Christian in profion, and a Christian in practice; Christian in lip, and a Christian in e; a Christian in word, and a hristian in work; a Christian in ew, and a Christian in power and irit; She was not only for the general

2 Cor. 12. 7,8,9.10. Eph. 6. 16,17 2 Cor. 2. 14 Ge. 23.24

1 Thes. 5 23. Act. 13. 22 Act. 24. 16. Luk. 1. 5,6

general duties of Christianity, hearing, praying, &c. but also the relative duties of Religion: to be a good Wife, a good Mother, a good Child, a good Sister, a good Mistress, &c. Most sincerity & holy ingenuity shines in the relative duties of Religion, and in those she was excellent; she was also very conscientious and constant, yea, abundant in the general duties of Religion as hearing, praying, &c. she did duties, but durst not (for a world) trust to her duties, but to her Jesus. As the Dove made use of her wings (to flie to the Ark) but trusted not in her wings, but in the Ark; in duty, she had learned the holy Art of living above duty, in the business of acceptation with God, and justification before God, and reconciliation to God, and salvation by God, she knew no duty but Jesus; she was happy in denying religious self, she was resolute in denying of sinful self.

Duties trusted to will undo you; when trusted to they prove but a smooth, a silken way to hell.

She was for patience and cheerfulness under her long lingring wea

eakneſs as exemplary as any that
er I was acquainted with; if at a
time ſhe groaned, yet ſhe bleſ-
d God (as ſhe uſed to ſay) that ſhe
d not grumble: Oh how quiet,
w like a Lamb was ſhe under all
r trials! O how well would ſhe
eak of God! O how ſweetly did
e carry it towards God! O how
uch was ſhe taken up in juſtifying
God, throughout her pining,
aſting ſickneſſes!

Time and ſtrength would fail
e; ſhould I but tell you what I
uld, concerning her faith, her
ve to God, to Chriſt, to his ways
his people, whether poor or rich
eak or ſtrong! And of her humili-
, lowlineſs, meekneſs, wherein ſhe
th left few fellows behind her;
e was very high in ſpiritual worth
nd as low in heart; ſhe was cloath-
d with humility, as with a Royal
obe, and with the Ornament of a
eek and quiet ſpirit, which is in the
ght of God of great price: but I
uſt haſten to my Text, for I ſee
mes ſlide away.

If

James 1. 2, 3, 4, ch. 5. 10. 11.

If *Ezekiel* can commend *Da*
and match him with *Noah* and
for his power in prayer; and *P*
highly praise *Paul*: And if the
cient Church had her (Dipty
or) pub ick Tables, wherein
persons most noted for Piety w
recorded: Nay, if *Plato* cal
Aristotle the intelligent Reade
And *Aristotle* set up an Altar in
nour of *Plato*; then I hope you
not impute it to me as a transg
sion, that I have presented to
the shining vertues of this glori
Saint, for your imitation.

What eyes thou read'st with, Rea
(*know I*
Mine were not dry, when I this s
(*w*

THE Best THINGS Reserved till last.

1 PET, 1. 4.

To an Inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you.

Beloved,

I Have Chosen this Text upon a double Ground.

1. To make a diversion of immoderate sorrow and grief from my own spirit and yours, who are most nearly concerned in this sad loss. And

2. Because it will afford us matter

If *Ezekiel* can commend *D*
and match him with *Noah* and
for his power in prayer; and
highly praise *Paul*: And if th
cient Church had her (Dipt
or) publick Tables, wherein
persons most noted for Piety
recorded: Nay, if *Plato* c
Aristotle the intelligent Read
And *Aristotle* set up an Altar i
nour of *Plato*; then I hope you
not impute it to me as a transg
sion, that I have presented to
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Saint, for your imitation.

What eyes thou read'st with, Rea
(*know I*
Mine were not dry, when I this
(*w*

THE Best THINGS Reserved till last.

1 PET, 1. 4.

To an Inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you.

Beloved,

I Have Chosen this Text upon a double Ground.

1. To make a diversion of immoderate sorrow and grief from my own spirit and yours, who are most nearly concerned in this sad loss. And

2. Because it will afford us matter

most suitable to the blessed state & condition of this glorified Saint, at whose Funeral we are here met.

In the Inscription, *ver.* 1, 2. you have first a *holy salutation*, shewing first by whom this Epistle was written, *viz. Peter an Apostle of Jesus Christ*; secondly, *to* whom it was written: now they are described two ways; first, by their outward condition, strangers scattered throughout *Pontus, Galatia, Cappadocia, Asia*, & *Bythinia*. There are divers opinions about these strangers, but the most common and received opinion among the learned, is, that *Peter* wrote this Epistle to the converted Jews, scattered through the Provinces in *Asia*, who met with much opposition and affliction for the Gospels sake. Secondly, They are described by their spiritual and inward condition, which is set forth.

Pareus. Compare the 2. of the Acts and the 11. of the Acts with 1. and 2. verses of this Chapter.

1. By the fundamental cause of it, to wit, Election of God.

2. By the final cause, to wit, sanctification of the Spirit unto obedience.

3. By

3. By the subservient cause, to wit, Reconciliation, conferred in obedience, and sprinkling of the blood of Jesus Christ.

In the third verse you have, 1. A very stately Proem, and such as can hardly be match'd again, *Blessed be the God, and Father of our Lord Jesus Christ.* 2. You have Regeneration or effectual Calling, described; and that,

First, by the principal Efficient cause thereof, which is, *God the Father of our Lord Jesus Christ.*

2. By the impulsive cause thereof, the mercy of God, which is described by the quantity of it, *abundant.*

3. By the immediate effect thereof, a *lively Hope* (the singular cause whereof is shewed to be the resurrection of Jesus Christ from the Dead:) now hope is called a lively Hope,

1. Because it makes a man lively and active for God and goodness. 1 John 3. 2, 3. *Corpus spirando, anima sperando vivet;* As the body lives by breathing, so the Soul by hoping.

2. Because it chears, comforts, and revives the Soul: it brings, it breeds, it feeds, it preserves spiritual life in the soul: this lively Hope is like *Myrtilus* his shield, which after the use he had of it in the field, having it with him at Sea, and suffering Shipwrack, it served him for a Boat to waft him to shore, and so preserved his life: this lively Hope is a Shield on shore, and an Anchor at Sea.

3. It is called a lively Hope, in opposition to the fading, withering, dying hopes of hypocrites, and prophane persons, *Whose hope is as a Spiders web, the crackling of thorns under a Pot, and the giving up of the Ghost.*

Iob. 8. 13, 14. ch. 11 ult. ch. 27 8. Pro 11. 7.

A Christians hope is not like that of *Pandora*, which may flie out of the box, and bid the soul farewel, no, it is like the morning light, the least beam of it shall commence into a compleat Sun-shine, it is *Aurora gaudii*, and it shall shine forth brighter and brighter, till perfect day: but the hypocrites hope, the presumptuous

umptuous sinners hope is like a loud, or the morning dew.

Now in my Text you have the Object about which this *lively Hope* is exercised, and that is, *an Inheritance incorruptible, and undefiled, & that fadeth not away*, (what these words import, I shall shew you when I shall open that Doctrine which I intend to stand upon at this time) *reserved in Heaven for you.*

There are three Heavens, the first is *Cœlum Aerium*, the Aiery Heaven, where the Fowls of Heaven do flie; the second is *Cœlum Astriferum*, where the Stars of Heaven are; and the third is *Cœlum Beatorum*, the Heaven of the blessed, where God appears in eminency, and where Christ shines in glory; and this is the Heaven the Text speaks of.

The Text will afford several points, but I shall only name one, which I intend to stand on at this time, and that is this.

Doct. *That God reserves the best & greatest favours and blessings for Believers, till they come to Heaven.*

Now I shall prove this Proposition by an induction of Particulars and then give you the reasons of it. I will begin with the inheritance spoken of in the Text.

1. The best Inheritance is reserved for Believers till they come to Heaven; this is clear and fair in the Text, yet I shall make this further out to you thus.

Vide Zanchium.

First, The Inheritance reserved for Believers till they come to Heaven, is a pure, undefiled and incorruptible Inheritance, it is an Inheritance that cannot be defiled nor blemished with abuse one way or another; other Inheritances may and often are with oaths, cruelty, blood, deceit, &c. the Greek word *Amiantos* signifies a precious stone, which though it be never so much soiled, yet it cannot be blemished nor defiled, yea, the oftner you cast it into the fire, and take it out, the more clear, bright, and shining it is; All earthly Inheritances are true Gardens of *Adonis*, where we can gather nothing but trivial flowers, fur-

1 Kings. 21.--- 20. *Quam sordet mihi terra, cum Cœlum intueor.* Adrian.

surrounded with many briars, thorns and thistles: O the hands, the hearts, the thoughts, the lives, that have been defiled, stained, and polluted with earthly inheritances! O the impure love, the carnal confidence, the vain boastings, the sensual joys, that earthly inheritances have filled and defiled poor souls with! all earthly inheritances, they are no better than the Cities which *Solomon* gave to *Hiram*, which he called *Gabul*, that is to say, displeasing, or dirty; the world doth but hurt, and dust us. But

Gen. 3 18
Isa. 23. 9.

1 Kings 9. 13

Secondly, It is a sure a secure inheritance; *To an inheritance reserved in heaven for you.* See the Text, the Greek word, that is here rendred *reserved*, is from τηρεω *Tereo*) which signifies to keep solicitously, to keep as with watch and ward; this inheritance is kept and secured to us, by promise, by power, by blood, by oath, and therefore must needs be sure; it is neither sin, nor Satan, nor the world, that can put a Christian by this inheritance, Christ hath al-

Heb 6. 12 --*ult.*
Rom. 8. 33. *ult.*
Eph. 2. 6.

Joh. 14. 1, 2, 3. Iohn 10. 27, 28, 29, 30. If this inheritance was not kept for us, it might (haply) go the same way Paradise did.

already taken possession of it in their names, and in their rooms and so it is secure to them; if weakness can overcome strength, impotency omnipotency, then may a Christian be kept out of his inheritance, but not till then; but earthly inheritances, they are not sure, they are not secure: how often doth might overcome right, and the weakest go to the wall? how many are kept out, and how many are cast out of their inheritances, by power, policy, cruelty? It was a complaint of old, our inheritance is turned to strangers, our houses to Aliens, *Lam.* 5. 2.

Dan. 2. 44 7. ch. 27. Heb. 12 27, 28. 2 Pet. 1. 11

Thirdly, It is a permanent, a lasting inheritance: *To an inheritance incorruptible, undefiled, and that fadeth not away.* The Greek word (*Amarantos*) is the proper name of a flower, which is full, fresh and green after it hath a long time hung up in the house: it is an inheritance that shall continue as long as God himself continues: of this inheritance there shall be no end; though other

inheri-

inheritances may be lasting, yet they are not everlasting; though (sometimes) it be long before they have an end, yet they have an end; where is the glory of the *Chaldean*, *Persian*, *Grecian*, and *Roman* Kingdoms? but the glory of Believers shall never fade, nor wither, it shall never grow old, nor rusty, 1 *Pet.* 5. 4. *And when the chief shepherd shall appear, ye shall receive a Crown of Glory, which fadeth not away*; a Believers inheritance, his glory, his happiness, his blessedness, shall be as fresh and flourishing after he hath been many thousand thousands of years in Heaven, as it was at his first entrance into it; Earthly inheritances are like Tennis balls, which are bandied up and down from one to another, and in time wore out. The creature is all shadow and vanity, it is (*filia noctis*) like *Jonah*'s Gourd, man can sit under its shadow but a little, little while; it soon decays and dyes, it quickly fades and withers; there is a worm at the root of all earthly inheritances, that will

Sic transit gloria mundi

1 Tim 6. 17

will consume them in time; all earthly comforts and contents are but like a fair picture that is drawn upon the Ice, which continueth not, or like the morning cloud that soon passeth away; but a Believers inheritance endureth for ever; when this world shall be no more, when time shall be no more, the inheritance of the Saints shall be fresh, flourishing and continuing: *Nescio quid erit, quod ista vita non erit, ubi lucet quod non capiat locus, ubi sonat, quod non rapit tempus, ubi olet, quod non spargit flatus, ubi sapit, quod non minuit edacitas, ubi hæret, quod non divellit avaritia,* said *Augustin*; What will that life be? or rather what will not that life be, since all good either is not at all, or is in such a life? light, which place cannot comprehend; voices and musick, which time cannot ravish away; odours, which are never dissipated; a feast, which is never consumed; a blessing, which eternity bestoweth, but eternity shall never see at an end; So this, all this is the heritage of all Gods Israel. Fourthly,

Fourthly, It is the freest inheri-
tance, it is an inheritance that is
free from all vexation and molesta-
tion; there shall be no sin to molest
the soul, nor no Devil to vex the
soul, there shall be no pricking
Briar, nor grieving Thorn unto the
house of *Israel*; there shall be no *re-* Ezek. 28.
buke to be as pricks in your eyes, 24
and thornes in your sides; there shall Numb. 33.
be no crying, O my bones! O my 55
bowels! O the deceit of this man!
O the oppression of that man! &c.
No, they shall have a Crown with-
out thorns, a Rose without prickles,
and an inheritance without the least
incumbrance; this inheritance flows
from free love, and is freely offered,
though the soul hath neither money
nor money-worth: there is nothing, Isa. 55. 1, 2
there is not the least thing about this Rom 7. *ult*
inheritance, that is purchased, or Isa. 64. 4.
paid for by us: it is all frank, it is all 1 Cor. 2. 9
free, it is all of grace: here is such
an inheritance, that no eye ever saw,
that no mortal ever possest, and that
for nothing, it is freely offered, &
it is freely given, *Acts* 20. 32. *And*

now

Brethren, I commend you to God, and to the word of his grace, which is able to build you up, & to give you an inheritance among all them which are sanctified. All is mercy, all is of free mercy, that God alone may have the glory. Other inheritances they have their incumbrances. O the vexations, the molestations that do attend them! O the debates, the disputes, the Law-suites, that are about earthly inheritances, such as have made many a man to go with a heavy heart, an empty purse, and a thread-bare coat; which made *Themistocles* profess, that if two ways were shewed him, one to hell, and the other to the Bar, he would decline that which did lead to the Bar, and chuse that which went to hell.

Act. 10. 25
1 Cor. 12 1-.

Fifthly, It is an Inheritance that is universally communicable, to Jews to Gentiles, to bond, to free, to rich to poor, to high, to low, to male, to female, *Gal* 3. 28. 29. *There is neither*

O that excellent inheritance, saith *Bernard* (*Non angustior multitudini heredum*) whose portions are not scanted by reason the number and multitude of co-heirs.

To

Jew nor Greek, there is neither bond, nor free, there is neither male, nor female, for ye are all one in Christ Jesus: And if ye be Christs, then are ye Abrahams seed and heirs according to the Promise. Among men, all sons and daughters be not heirs, yet all Gods children, be they sons, be they daughters, be they bond, or free, &c. they are all heirs, without exception: *Jehoshaphat gave his younger sons great gifts of silver and gold and of precious things, with fenced Cities, but the Kingdom gave he to Jehoram, because he was the first born.* And *Abraham* gave gifts to the rest of his sons, but *Isaac* only had the Inheritance. In some Countries all children be not heirs, but sons only; and in other Countries, not all sons, but the Eldest sons alone, usually men divide their earthly inheritances, if all the sons be heirs some inherit one place, others, others; but here the whole inheritance is enjoyed by every child; here every child is an heir to all, and hath right to all. In earthly inheritances, the more

Rom. 8. 17

2 Chron 21. 3.

Gen 25. 5, 6.

more you divide, the leſs is ever
ones part; but this inheritance
not diminiſhed by the multitude
poſſeſſors, nor impaired by the nu
ber of co-heirs, it is as much to m
ny, as to a few, and as great to on
as to all; not a room, not a manſio
not a walk, not a flower, not a Jewe
not a box of Myrrhe, but what
common to all; not a ſmile, not
good word, not a ſweet look, n
a Robe, not a diſh, not a delicate
not a pleaſure, not a delight, b
is univerſally communicable, an
univerſally fit for all the thouſands
millions of thouſands that are hei
of this inheritance; if there be
thouſand together, every one ſee
as much of the Sun, hears as muc
of the ſounds, ſmells as much of th
ſweet, as he ſhould do if there wer
no more than himſelf alone; S
here.

Sixthly and laſtly, It is a ſoul ſa
tisfying inheritance; he that hath i
ſhall ſit down and ſay, I have e
nough, I have all. As one Maſte
ſatisfies the ſervant, and as one Fa
ther

er ſatisfies the Child, and as one sband ſatisfies the Wife, ſo one od, one Chriſt, one Inherit nce, isfies the believing ſoul, *Pſal.* 16. 6. *The Lord is the Portion of mine eritance, & of my Cup, thou maintneſt my lot. The lines are fallen unne in a pleaſant place; yea, I have a dly heritage.* Will an inheritance glory ſatisfie them? why this they ll have, 1 *John* 3. 3. *Col.* 3. 4. ll an inheritance of power and minion ſatisfie them? why this y ſhall have, 1 *Cor.* 3. 21. *All ngs are yours, &c.* Mat. 19. 28. or. 6. 2, 3. &c. Will *Abrahams* ſom ſatisfie you? y this you ſh ll have ke 16. 22. The bo m is the place where e lodges all erchil- en; the boſom is the ce of delight and ſa faction; and this you ſhall have; , you ſhall have a better, a choi- , a ſweeter boſom to ſolace your ls in, then *Abrahams*, to wit, the ſom of Jeſus Chriſt, whi h will

Habet omnia, qui habet habentem omnia. Aug.

Ge. 33. 11 I have enough, ſaith *Jacob*, לי כל *Li chol*, I have all.

Si aliud præter Deum habeo, nec aliud plene poſſideo, nec Deum Deus qui non deſicit, ſolus mihi ſufficit. Euſeb. Niremb.

be

be a paradise of pleasure and delight to you. Will Christs best robe? will his own Signet put upon you, satisfie you? why this you shall have. Will it satisfie you to be where Christ is, and to fare as Christ fares, and wear as Christ wears, and enjoy as Christ enjoys? why this you shall have, *Joh.* 12. 26. *Where I am, there shall also my servant be: if any man serve me, him will my Father honour.* If all these things will satisfie souls, then surely the Inheritance reserved in Heaven for them will satisfie them; for that inheritance takes in these things, and many more. The good things that this Inheritance is made up of, are so many, that they exceed number; so great, that they exceed measure; so precious, that they are above all estimation; and therefore it must needs be a soul-satisfying Inheritance.

Augustin. de Triplici habitu, cap. 4 This the great Caliph of Babylon, Charles the fifth, and others found by experience.

But now all other Inheritance they cannot satisfie the heart of man, *Eccles.* 5. 10. *He that loveth silver, shall not be satisfied with silver*

he that loveth abundance, with in-
ase; this is also vanity. If you
ease you may read the words nea-
r the Original thus; *He that loveth*
ver, shall not be satisfied with silver,
d he that loveth it, in the multi-
de of it, shall not have fruit; it is
elove of silver, that is the mischief
f it: it is the love of silver that
akes men unsatisfied with silver:
ch a man will still be adding
ouse to house, land to land, bag
bag, and heap to heap, and yet
ter all, be still unsatisfied. *Ber-*
ard compareth such a man to one
natbeing very hungry, gapeth con-
nually for wind, with which he
ay be puffed, but cannot be fil-
d, and satisfied; and so the same
uthor elsewhere saith well (*anima*
tionalis cæteris omnibus occupari po-
st, impleri non potest) The reaso-
able soul may be abused about o-
her things, but it cannot be filled
ith them. they can no more fill
p the soul, then a drop of water
an fill up the huge Ocean: they can
o more satisfie the desires of the
soul,

Bern. Tract. de diligendo Deum c. 3. Bern. Hem Mat. 15. 7

soul, then a few drops of water c
the thirst of a man enflamed wit
violent Fever; nay, as Oyl incr
ses the flame of the fire, so the m
a man hath of the world, the m
his heart is enflamed after it. Wh
Alexander had conquered t
known part of the world (say som
he sate down, and wish'd for an
ther world to conquer. *Charls* t
fifth, Emperour of *Germany*, (wh
of all men the world judged m
happy) cried out with detestati
to all his Honours, Pleasures, Tr
phies, Riches, (*abite hinc, ab
longe*) get you hence, let me h
no more of you; they could not s
tisfie him, they could not qui
him. Such things that a fancy,
conceit, an ungrounded fear w
rob a man of the comfort of can n
ver satisfie him; but such are a
worldly enjoyments. One man w
2 Kings 7. 6 7. not live, because his *Dalilah* w
not love. Another with *Ahab* wi
be sick, and die, because he can
1 Kings 21 not get his Neighbors inheritance
Another wishes himself dead; be
caus

e his commodities lie dead on
nands. Another with *Haman* can Esth. 5. 9
no sweetness in all his enjoy- *ult.*
nts, because *Mordecai* sits at the
gs gate. As those things which
le a man can never satisfie
; but the world deludes a man
puts cheats upon him; it Pro-
es a man pleasure, and pays him
h pain; it promises profit, (*all
s will I give thee*) and pays him
h loss; loss of God of Christ, of
ace of Conscience, of Comfort, of
aven, of Happiness, of all; it
omises contentment, and fills him
th torment; and therefore can
ver satisfie the soul of man, &c.

But the inheritance reserved in Psal. 17. 15
eaven, that will satisfie, it will af-
rd nothing that may offend the
ul, it will yield every thing that
aydelight the soul, that mayquiet
d satisfie the soul, by all which it
most evident, *That the best Inhe-
itance is reserved for the Saints till
ey come to Heaven.* But

Secondly, as the best inheritance,
the best Rest is reserved for Be-
lievers

lievers till they come to Hea
this life is full of trials, ful
troubles, and full of changes:
within, and Satan and the Wo
without will keep a Christian
rest, till he comes to rest in the
some of Christ, The life of a C
stian is a race; and what rest h
they that are still a running t
race? the life of a Christian
warfare, and what rest have
that are still engaged in a con
warfare? the life of a Christi
the life of a Pilgrim, and what
hath a Pilgrim, who is still a
velling from place to place?
Pilgrim is like *Noah*'s Dove,
could find no rest for the so
her foot; the feares, the snare
cares, the changes, &c. that a
Believers in this world, are
that will keep them from taki
their rest here. A Christian
that word always sounding i
ears; *Arise, for this is not thy re*
place. A man may as well e
to find Heaven in Hell, as expe
find rest in this world. It wa

Heb. 12. 1
2 Tim. 4. 7, 8,
Isa. 40. 2.
2 Cor. 10. 4.
1 Tim. 1. 18.
Psal. 119. 54.
Heb. 11. 13.
1 Pet. 2, 11

Ier. 50. 6
Mic. 2. 10

mplaint of *Ambrose*, *Quid in hac*
a non experimur adversi? Quas non
procellas tempestates que perpetimur?
uibus non exagitamur incommod.?
ujus parcitur meritis?) what misе-
y do we not undergo in this life?
hat storms and tempests do we
ot endure? with what troubles are
e not tossed? whose worth is
ared? Mans sorrows begin when
s days begin, and his sorrows are
ultiplied, as his days are multi-
ied; his whole life is but one con-
nued grief, labour wears him, care
ars him, fears tos him, losses vex
m, dangers trouble him, crosses
isquiet him, nothing pleases him;
the day he wishes, would God
were night, and in the night,
would God it were day; before he
ises he sighs, before he washes
e weeps, before he feeds he fears,
der all his abundance he is in
ants, and in the midst of his suf-
ciency he is in straits: his heart,
Gregory Nyssene speaks (*Non tan-*
m gaudet in iis quæ habet, quantum
istatur ob ea quæ desunt) is not so
much

Ambrose de fide resurrectionis.

Iob. 20. 22.

Gregor. Nyssen. in Eccles. Hom. 7.

much quieted in those things which it hath, as it is tormented for those things which it hath not. In a word all the rest we have in this world is but a very short nap to that glorious rest that is reserved in heaven for us. *Heb.* 4. 9, 10 *There remaineth therefore a rest to the People of God; for he that is entred into his rest, he also hath ceased from his own works, as God did from his*; there remains a rest to the people of God, or as the Greek hath it, a Sabbatism, a Celestial Rest, an eternal Rest, a Sabbath that shall never have end. When God had made man, we read that the next day he rested, and why is this set down? saith *Anselme*, (*Nisi per hoc vellet innuere, quod illum posteritatis creaturam requievit, ad requiem fecit?*) but that the Spirit of God would shew unto us, that God made him for rest, after the making of whom God is said to have rested? Rest is a Jewel very desirable on Earth, but we shall not wear it in our bosome till we come to Heaven. *Ambrose* well observes, that *sex diebus mun-*

σαββατισμὸς a sabbatizing.

Estius and others understand the text of a celestial rest, &c.

Ambrosius in Evangel. Luc. c. 9

d

lus est factus, septimo requietum est die; ultra mundum ergo est quies, ultra mundum etiam fructus quietis) In six days the world was made, on the seventh day there was rest; it is beyond this world therefore that rest is, and it is beyond this world that the fruit of rest is to be had. I shall shew you (observing brevity) the excellency of that rest that is reserved for Believers in Heaven.

As first, It is a superlative rest, a rest that infinitely exceeds all earthly rest; all other rest is not to be named in the day wherein this rest is spoken of. Some have purchased rest (for a time) with silver and gold, but this is a rest, that all the gold and silver in the world can never purchase; over this rest is written not the price of gold, but the price of blood, yea, the price of the best and noblest blood that ever run in veins; that rest we have here must needs be a poor low prized rest (*ubi multa cautela custoditur salus corporis, custodita etiam amittitur, amissa cum gravi labore reparatur, & tamen* Greg. Mor l. 11. c. 26.

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reparata in dubio semper est); where the health of the body is preserved with much watchfulness, being preserved is also lost; being lost, is recovered with much labour, and yet being recovered, is always in danger, and doubtfulness, what will become of it: our estate in this world is not a fixed estate: what then is our rest? our very living is but a passing away, our lives are full of troubles, and they fill our souls full of unquietness. After the *Trojans* had been tossing and wandring in the *Mediterranean* Sea, as soon as they espied *Italy*, they cried out with exulting joy, *Italy*, *Italy*: And so when Saints, after all their tossings and restlesnesses in this world, shall come to Heaven then (and not till then) they will cry out rest, rest, no rest to this rest. But

Secondly, The rest reserved in heaven for Believers, it is an universal rest, a rest from all sin, and a rest from all sorrow: a rest from all afflictions, and a rest from all temptations: a rest from all oppressions

Rev. 14. 13

nd, a rest from all vexation, a rest
om all labour and pains, from all
ouble and travel, from all aches,
eaknesses and diseases; there is no
ying out, O my bones! O my
ack! O my bowels! O my sides!
my head! O my heart! Our rest
ere is only in part, and imperfect;
re we have rest in one part, and
in in another; quiet in one part,
d torment in another; sometimes
hen the head is well, the heart is
k; and sometimes when there is
ace in the conscience, there is pain
the bones; here many return us
tred for our love, and this hin-
rs our rest; here we are apt to
eate cares and fears to our selves,
her than we will want them, and
s hinders our rest; here we are
y apt to give offence, and as apt
take offence (though none be
ven) and this hinders our rest;
metimes we have rest abroad,
none at home; sometimes rest
ome, and none abroad; our rest
e is imperfect, and incompleat,
t our rest in Heaven shall be most

Psal. 38. 10
Psa. 109. 4
Mat. 6. 25. with

Mat. 11. 9.
1 Cor. 10. 32.

Job. 7. 13, 14, 15, 16.

perfect and compleat; there the inward and the outward man shall be both at rest, *&c.* But

Thirdly, It is an interrupted rest, it is a rest that none can interrupt; here sometimes sin interrupts our rest; sometimes temptations interrupt our rest; sometimes divine with-drawings interrupt our rest; sometimes the sudden changes and alterations that God makes in our conditions interrupt our rest: sometimes the power, and sometimes the policy, and sometimes the cruelty of wicked men interrupts our rest; sometimes the crosnes of friends, sometimes the deceitfulnes of friends, sometimes the loss of friends, and sometimes the death of friends interrupts our rest; one thing or another is still interrupting our rest. O but in Heaven! there shall be no sin, no Devil, no sinner, no false friend; there shall be nothing, there shall not be the least thing that may interrupt

Psa. 40. 12. 2 Cor. 12. 7, 8 9. Psa. 30. 6, 7 Cant. 3. 5. ch. &c. Iob. 7. 25, 26, &c.

Quid est aliud hic nasci, nisi ingredi laboriosam vitam; Aug. What is it else to be born here, than to enter into a troublesome life?

Saints

Saints rest, indeed Heaven could not be Heaven, did it admit of any thing that might interrupt a Saints rest. Heaven is above all winds and weather, storms and tempests, earthquakes and heart quakes; there is only that which is amiable and desirable, there is nothing to cloud a Christians joy, or to interrupt a Christians rest; when once a soul is asleep in the bosom of *Abraham*, none can awake him, none can molest or disturb him, here is joy without sorrow, blessedness without misery, health without sickness, light without darkness, abundance without want, beauty without deformity, honour without disgrace, ease without labour, and peace without interruption, or perturbation; here shall be eyes without tears, hearts without fears, and souls without sin; here shall be no evil to molest the soul, here shall be all good to chear the soul, and all happiness to satisfie the soul; and what then can possibly interrupt the rest of the soul? But

לידידם

It is an allusion to Solomons name *Jeddiiah*, 2 Sam. 12. 25.

Fourthly, As it is an uninterrupted rest, so it is a peculiar rest; it is a rest peculiar to Sons, to Saints, to Heirs, to beloved ones, *Psal.* 127. 2. *So he gives his beloved rest*, or (as the *Hebrew* hath it) dearing, or dear beloved, quiet rest, without care or sorrow; the *Hebrew* word (שנה *Shena*) is written with נ a quiet dumb letter (which is not usual) to denote the more quietness and rest this rest is a Crown that God sets only upon the head of Saints; it is a gold chain that he only puts about his Childrens necks; it is a Jewel that he only hangs between his beloveds breasts; it is a Flower that he only sticks in his Darlings bosoms; this rest is a Tree of Life that is proper and peculiar to the inhabitants of that heavenly Countrey; it is Childrens bread, and shall never be given to dogs; here wicked men have their good things, their peace, their rest, their quiet, &c. their Heaven, whilst the people of God are troubled and disquieted on every side; but the day is a coming wherein

Luk. 16. 25. Psal. 73. 3.-21. Iob. 21. 7. 8. 9. 10. 11. 12. 13. 14.

wherein the *Saints* shall have rest, and sinners shall never have a good day more, never have an hours rest more, their torments shall be endless, and easeless. The old world had their resting time, but at last Patience and Justice tired and abused, put a period to their rest, by (washing and) sweeping them to Hell with a flood; And then *Noah*, and those righteous souls that were with him had their time of rest and peace; and so shall it be with sinners and Saints at last, *&c.* But

Fifthly, The rest reserved for the Saints in Heaven, as it is a peculiar rest, so it is a rest that is universally communicable to all the Sons and Daughters of God; *and to you who are troubled, rest with us*, saith the Apostle *Paul*, *rest with us*, with us Apostles, with us Saints; and with all the Family of Heaven together. Here some Saints are at liberty, when others are in prison; here some sit under their own Vines, and drink the blood of the Grape, whilst others have their blood poured out

2 Thes. 1. 6, 7.

as water upon the ground, &c. but in heaven they shall all have rest together; the believing husband, and the believing wife shall rest together, and believing Parents and believing Children shall rest together; here one relation hath rest when the other hath not, but there they shall all rest together; there the painful Preacher, and the diligent hearer shall rest together; there the gracious Master and the pious servant shall rest together, &c. *Isa.* 57. 2. *He shall enter into Peace, they shall rest in their beds, each one walking in his uprightness; they shall rest in their beds,* or as some read it, they shall rest in their Bee-hives, expressing the Hebrew by the Latin, *Cubile*, signifying a Bee-hive, as well as a Couch, or Bed; look as the poor wearied Bees do rest all together in their Bee-hives, in their Honey-houses, so all the Saints shall rest together in Heaven which is their Bee-hive, their Honey-house; And O what a happy rest will that be when all the Saints shall rest together! But

Sixthly

Sixthly and lastly, It is a permanent and constant rest; of this rest there shall be no end, it is a rest that shall last as long as Heaven lasts; yea, as long as God himself shall continue: time shall be no more, and this World shall be no more, but this rest shall remain for ever; the rest of the people of God in this world is transient, it is inconstant; now they have rest, and anon they have none; now a calm, presently a storm; now all is in quiet, anon all is in an uproar; their rest in this world is like a morning cloud, and the early dew, which is soon dried up by the Beams of the Sun. Since God hath cast man out of Paradise, out of his first rest, he can find but little rest in this world; sometimes the unfitness of the creature troubles him, sometimes the fickleness of the creature vexes him, sometimes the treachery of the creature enrages him, and sometimes the want of the creature distracts him: when in his heart he saith, Now I shall have rest, now I shall

Rev. 10. 6. 2 Pet. 3.

Hos. 6. 4.

be quiet, then troubles and changes come; so that this whole life is rather a dreaming of rest, than an enjoying of rest. O: but in heaven the rest of the Saints shall have no end: there shall be nothing that can put a period to their rest: there shall be every thing that may conduce to the perpetuating of their rest: heaven would be but a poor low thing, did it not afford a perpetual rest.

Thirdly, As the best rest, so the best sight and knowledg of God is reserved for Believers, till they come to Heaven. I readily grant, that even in this World the Saints do know the Lord, inwardly, spiritually, powerfully, feelingly, experimentally, transformingly, practically; but yet notwithstanding all this, the best knowledge of God is reserved for Heaven, which I shall evidence by an induction of Particulars, thus

Nihil notum in terris, nihil ignotum in Cœlo.

First, they shall have the clearest knowledg and revelation of God in Heaven; here our Visions of God are

are not clear, and this makes many a child of light, to sit and sigh in darkness. God veils himself, he covers himself with a Cloud; man when he is silent concerning God, seemeth to be something, but when he begins to speak of God, it plainly appears that he is nothing. Lam 3.44

Simonides being asked by *Hiero* the Tyrant, what God was? craved a day for to deliberate about an answer; but the more he sought into the nature of God, the more difficult he found it to express: therefore the next day after being questioned, he asked two days, the third day he craved four, and so from that time forth doubled the number, & being asked why he did so, he answered, that the more he studied, the less he was able to define what he was: so incomprehensible is his nature. *Cicero de natura Deor. l.* 1.

Our visions of God here are dark and obscure: *Augustin* asking the question, what God is? gives in this answer (*certe hic est, de quo & quum dicitur, non potest dici, quum æstimatur,* *Augustin, de fide con. Arian. c.* 6.

tur non potest æstimari, quum compa-
ratur, non potest comparari, quum defi-
nitur, ipse sua definitione crescit.
(surely it is he, who when he is spo-
ken of, cannot be spoken of, who
when he is considered of, cannot be
considered of, who when he is com-
pared to any thing, cannot be com-
pared, and when he is defined, grow
eth greater by defining of him. It
is observable, that it was not the
Lord which the Prophet *Ezekiel*
Ezek. 1. 28 saw, it was only a vision: in the
vision it was not the glory of the
Lord which he saw, but the like-
ness of it: nay, it was not the like-
ness of it, but the appearance of the
likeness of the glory of the Lord
that made him to fall on his face, as
not being able to behold it. Sin hath
so weakened dazled, and darkened
the eye of our soule, that we cannot
bear the sight of the glory of the
Lord, nor the likeness of it, no nor
the appearance of the likeness of
it.

Ps. 18. 10 In the *Psalmes* the Lord is said to
ride upon a Cherub: upon which
words

wordsone saith thus (*Cherub quippe plenitudo scientiæ dicitur, proinde super plenitudinem scientiæ ascendisse perhibetur, quia Majestatis ejus plenitudinem scientia nulla comprehendit*) a Cherub is so called, as being a fulness of knowledge; and therefore is God said to ascend above the fulness of knowledg, because no knowledg comprehendeth the fulness of his Majesty.

Greg. Mor. l. 7. c. 15.

ἐν αἰνίγματι, in a Ridele.

But when Believers come to Heaven, then they shall have a more clear vision, and sight of God, 1 *Cor.* 13. 12. *For now we see thorow a glass, darkly, but then face to face; now I know in part, but then shall I know even as also I am known.* Now we see him obscurely, as in a Glass, but then we shall see him distinctly, clearly, immediately, we shall then apprehend him clearly, though (even then) we cannot comprehend him fully. Some sense those words, I shall know even as I am known, thus, Look as God

In this life, (saith Bernard (*erit mira serenitas, plena securitas æterna felicitas*) there will be wonderful serenity, full security, eternal felicity.

God knoweth me after a manner, agreeable to his infinite excellency; So shall I know God according to my capacity, not obscurely, but perfectly, as it were, *face to face*, and this is the greatest height of blessedness and happiness. Now all veils shall be taken off, and we shall have a clear prospect of Gods excellency and glory, of his blessedness and fulness, of his lovelines and sweetness: Now all masks, clouds, and curtains shall be drawn for ever, that Saints may clearly see the bredth, length, depth, and height of divine love, and that they may clearly see into the Mystery of the Trinity, the Mystery of Christs Incarnation, the Mystery of mans Redemption, the Mystery of Providences, the Mystery of Propheſies; And all those Mysteries that relate to the nature, substances, offices, orders, and excellencies of the Angels, those Princes of glory, who still keep their standings in the Court of Heaven; And all those Mysteries that concern the nature, original, immortality, spi-

Phil. 3. 8. Visio clara non comprehensiva.

ſpirituality, excellency, and activity of our own ſouls, beſide a world of other Myſteries, that reſpect the Decrees and Counſels of God, the Creation of the world, the fall of *Adam*, and the fall of Angels. Now the moſt knowing men in the world are much in the dark about theſe things, but when we come to Heaven, we ſhall have a cloſe and a clear ſight and knowledg of them; Now we ſhall know, as we are known; now we ſhall ſee God face to face (*O beata viſio, videre Regem Angelorum, Sanctum Sanctorum, Deum Cœli, Rectorem terræ, Patrem viventium*!) O bleſſed ſight! to behold the King of Angels, the Holy of Holies, the God of Heaven, the Ruler of the Earth, the Father of the Living! (*O beata viſio, videre Deum in ſeipſo, videre in nobis & nos in eo*) O bleſſed viſion and contemplation wherein we ſhall ſee God in himſelf, God in us, and our ſelves in God! But

Aug. lib. de ſpir. & c.c. 57.

Bernard. Meditat. c. 4.

Secondly, As in Heaven they ſhall have the cleareſt knowledg of God, ſo

so in Heaven they shall have the fullest knowledge of God: here our knowledge of God is weak, as well as dark, but in Heaven it shall be full and compleat: *Here we know*
1 Cor. 13. 12. *but in part: there we shall know as we are known*, as the Apostle speaks, here we are able to take in but little of God: either sin, or Satan, or else fears, doubts, and scruples, or else the pleasures, or profits, the comforts or contents of this world do so defile the soul, and so fill the soul, that it is able to take in but very little of God; *How little a portion*
Iob. 26. ult. (saith *Job*) *is heard of him?* It is but a portion, a little portion that we can conceive of him: the *Hebrew* is (שמץ *Shemets Particulam*) a little bit: nay, it is said (שמץ דבר *Shemets dabar, particulam verbi*) a little piece of a word, or (*particulam alicujus*) a little piece of something that we do hear of him. *I*
Joh. 16. 12 1 Cor. 3. 1, 2, 3 *have many things to say to you* (saith Christ) *but ye cannot bear them now.* Man is a poor, low, weak creature,
Heb. 5. 12 13, 14 and is not able to bear any great or full

full diſcoveries of God. As weak ſhoulders cannot bear heavy burdens, nor weak ſtomachs digeſt ſtrong meats, no more were they able to bear the revelation ofmany high, ſpiritual, precious and glorious truths, that Chriſt was willing to diſcover to them, thoſe that have weak eyes, or that have a blemiſh in their eyes, cannot diſcern things right: now we have all weak eyes, we have all one blemiſh or another in our eye, which hinders us from a full ſight and knowledg of God, and of his excellency & glory: O but now in Heaven we ſhall have a full and perfect knowledge of God: there ſhall be no ſore eyes, no clouds, no miſts to hinder us from a full ſight of the Son of Righteouſneſs: there our underſtandings ſhall be full of theknowledg of God, our minds full of the Wiſdom of God, our wills full of

Our knowledge of God now is rather Negative than Poſitive, we know not ſo well what God is, as what he is not; as that he is not a man, as that he is not changeable, &c. Now it is obſerved to our hand) *ex puris negativis nihil concluditur)* that from pure negatives, there can be no certain co cluſion made.

of the righteousnes and holines
God, and our affections full of
love and delights of God, here
have but weak and shallow appr
hensions of God, but there, as *Be*
nard speaks sweetly, (*Deus imple*
animam rationalem sapientia, con
piscibilem justitia, irascibilem pe
fecta tranquillitate) God will fill th
soul with light of wisdom, the co
cupiscible faculty with Righteou
nes, the irascible with perfe
tranquillity.

If a man did dwell within th
body of the Sun, surely he woul
be full of light; if a man did dwe
in the midst of a fountain, surel
he would be filled with that foun
tain; so when the Saints come t
Heaven, they shall dwell (as i
were) in the body of the Sun
Righteousnes; and therefore the
cannot but be full of light; the
shall dwell in the midst of the fo
tain of life; and therefore th
shall sure be full of the fountain
But

Thirdly, The light and know-
ledg

ledg that we shall have of God in Heaven, will be immediate; hereour knowledg of God is mediate; here we see him, but it is either through the glass of his word, or the glass of his works; sometimes through the glass of his word: God shews himself sometimes through the glass of Prayer, God gives some representations of himself to his people, sometimes through the glass of the Lords Supper, he discovers some rays and beams of his glory: all the sight and knowledg that we have of God in this world, is through some glass or other: now there is a vast difference betwee n seeing an Object directly, in mediately, and in its own proper colours, and beholding it through a glass: the sight of an object through a glass is very weak, and unsatisfying: one direct view of the Lord, one immediate sight of God, will infinitely transcend all those sights and views that we have had in this world, either through the glass

1 Cor. 13. 12.

God is a supersubstantial substance, an understanding not to be understood, a word never to be spoken. *Dionys. Areop. de divin. Nom. c. 1.*

glaſs of his Word, or the glaſs
his Works, either thorow the gla
of Ordinances, or the glaſs of t
Promiſes, or the glaſs of Pro
Mat. 5. 8. dences. One real direct ſight o
friend or relation, doth more che
quiet and ſatisfie us, then a tho
ſand repreſentations of them in gl
ſes or by their pictures. In Heav
we ſhall ſee God face to face, wit
out the interpoſition of men, o
means; and this direct and imm
diate ſight of God, is that whi
makes Heaven to be Heaven t
the Saints. All the glory of He
ven would be but a poor low thi
in the eye of a Saint, had he not
direct and immediate ſight of Go
there. In Heaven all Mediums ſha
be removed, all glaſſes ſhall b
broken, and the glorified Sai
ſhall behold God with open face
all curtains being for ever wi
drawn from between God and th
ſoul. Good ſouls in Heaven ar
like good Angels, who are ſtill b
Mat. 18. 10 holding the Face of God. As Go
is ſtill a looking upon them as th
Jew

ewels of his Crown, ſo they are ſtill ying, and looking upon God as their leaven, yea, as their great all, and hat by a direct and immediate act f their ſouls. But

Fourthly and laſtly, The light nd knowledge that they ſhall have f God in Heaven, ſhall be perma- ent and conſtant; now *Saints* have happy ſight of God, and anon hey have loſt it; this hour they ave a precious ſight of God in the Mount, and the next hour they ave loſt his ſight, *Behold he that ouldcomfort myſoul ſtands afaroff.* Lam. 1. 15 ch. 3. 44. nd he hath covered himſelf with cloud, that our prayers cannot aſs thorow; our viſions of God ere are tranſient and vaniſhing. he viſions, the glympſes of Ma- ſty and glory, which *Moſes* and *Pe- r* ſaw in the Mount, were not per- anent, but tranſient; their Sun s quickly clouded, and both of hem were ſoon after found walk- nk in the dark; And therefore well aith *Auguſtin* (*Beatitudo hic parari oteſt, poſſideri non poteſt*) happineſs may Exod. 33. Mat. 17. 1, 2, 3, 4. Serm. 46. *de ſanctis.*

way be obtained here, but here we cannot have the plenary, and full poſſeſſion thereof: O but in Heaven, our ſight of God, our knowledge of God ſhall be permanent, it ſhall be laſting; there ſhall be no ſin, no cloud, no miſt, no curtain to hinder us from a conſtant ſight and viſion of God; there we ſhall ſee God clearly, fully, eternally; Cant. 5. the Spouſes queſtion, *Did you ſee him whom my ſoul loves?* ſhall never be heard in Heaven, becauſe God ſhall be always in their eye, and ſtill upon their hearts: nor Jobs complaint; Iob. 23. 8. 9. *Behold I go forward, but he is not there, and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himſelf on the right hand, that I cannot ſee him*: Heaven would not be Heaven, were it not alwayes day with the ſoul; did not the ſoul live in a conſtant ſight and apprehenſion of God, all the glory of Heaven could not make a Heaven to a glorified ſoul. But

Fourthly,

Fourthly, As the best sight and owledg of God is reserved till ,so the best and choicest presence God and Christ is reserved till ; and this I shall thus make od.

First, In Heaven Saints shall have greatest, and the fullest presence God; no man in this world hath ompleat and full a presence of d, but he may have a fuller; but leaven the presence of God shall o full and compleat, as that no- ng can be added to it, to make ore compleat; sometimes Sin, metimes Satan; sometimes the rld, sometimes resting in duties, metimes the weakness of our ces, hinder us from enjoying a presence of God here: but in aven there shall be nothing to rpose between God & us, there ll be nothing to hinder us from oying a full and compleat pre- ce of God, it is this full presence God, that is the heaven of hea- , the glory of all our glory, imperfect and incompleat pre- sence

Psal. 16. ult. *Ipse unus erit tibi omnia, quia in ipso uno bono, bona sunt omnia* Aug.

ſence of God in Heaven, wou
darken all the glory of that ſta
it is the full and perfect preſence
God in Heaven that is the m
ſparkling Diamond in the Ring
Glory; and this you ſhall ha
But

Secondly, They ſhall have a ſo
ſatisfying preſence of God in H
ven; they ſhall be ſo ſatisfied wi
the preſence of God in Heaven, th
they ſhall ſay, We have enou
we have all, becauſe we enjoy t
preſence that is vertually all, tha
eminently all, that is all light,
life, all love, all heaven, all hap
neſs, all comforts, all contents, o
Pſal. 17. 15. *As for me, I will
hold thy face in* Righteouſneſs; I ſ
*be ſatisfied, when I awake, with
likeneſs.* Though the ſpiritual
gracious preſence of God with
Saints in this world, doth m
chear and comfort them, yet it d
not ſatisfie them, they are ſtill c
ing out, more of this bleſſed p
ſence: O more of this preſe
Lord, leſs money will ſerve, ſo

Omne bonum in ſummo bono, all good is in the chiefeſt good.

nay but have more of thy presence; esse of the creature will serve, so we may have but more of thy presence. As the King of *Sodom* said nto *Abraham*, *give me the persons, nd take the goods to thy self*: so say gracious souls, give us more and more of the presence of God, and t the men of the world take the orld, and divide it amongst themlves; divine presence is very inming, a soul that hath but tasted he sweetness of it, cannot but long r more of it. As those that had sted of the Grapes of *Canaan*, lond to be in *Canaan*: And as the *uls*, who when they had tasted of e sweet Wine, that was made the Grapes that grew in *Italy*, ey were eager after *Italy*, ying out, *O Italy, Italy!* so pre- ous souls that have experienced e sweetness of divine presence, ey cannot be satisfied with a little it, but in every prayer, this is the guage of their souls, Lord, more hy presence; and in every Ser- on they hear, Lord, let us have

Ps. 42. 1, 2
Ps. 37. 1. 2
Gen. 8. 18.
Gen. 14. 21

Plutarch in vita Camilli.

more of thy presence, and in every Sacrament they receive, Lord vouchsafe to us more of thy presence.

2 Cor. 5. 1, 2, 3, 4, 5, 6, 7, 8. Phil. 1. 2, 3. Caut. 8. ult.

Nay, this gracious presence of God, that they enjoy here, makes them very earnest in their desires and longings after a celestial a glorious presence of God, and Christ in Heaven, which presence alone can satisfie their souls. Look as the espoused Maid longs for the Marriage-day, the Apprentice for his Freedom, the Captive for his Ransom, the Traveller for his Inn, and the Mariner for his Haven; so do Souls that are under the power and sweet of Gods gracious presence, long for to enjoy his glorious presence in Heaven, which alone can fill and satisfie their immortal souls. As

Monica.

Monica (*Austins* Mother) a precious godly Woman, who enjoyed much of the gracious presence of Christ with her Spirit, she cried out (*quid hic faciamus? cur non eo cyus migramus? cur non hinc avolamus?*

nus?) what do we here? why
part we not swifter? why flie
not hence?

So saith another As what I have, *Bernard.*
offered to thee, pleaseth not thee
thout m self; So, O Lord, the
od things we have from thee,
ough they refresh us, yet they
tisfie us not without thy self:
rd, I am willing to die, to have
urther discovery of thy self. *Austin.*

And so saith another, Thou hast
de us, O Lord, for thy self, and
r hearts are unquiet till they
me unto thee.

And so when *Modestus* (the Em-
ours Lieutenant) threatned to
Basil, he answered, If that be *Basil,*
I fear not; yea your Master can
more pleasure me, then in
ding me unto my heavenly Fa
r, to whom I now live, and to
om I desire to hasten.

nd saith another, Let all the *Augustine*
vils in Hell beset me round, let
ag macerate my body, let sor-
s oppress my mind, let pains
ume my flesh, let watchings

dry me, or heat scorch me, or cold freeze me; let all these, and what can come more, happen unto me, so I may enjoy my Saviour.

Austin wishing that he might have seen three things; *Rome* flourishing, *Paul* preaching, and Christ conversing with men upon the earth; *Bede* comes after, and correcting this last wish, saith, yea, but let me see the King in his beauty, Christ in his heavenly Kingdom; by all which you see that it is not a spiritual presence, but the glorious presence of God, and Christ in heaven, that can satisfie the souls of the Saints. It was a great mercy for Christ to be with *Paul* on earth, but it was a greater mercy, and a more satisfying mercy for *Paul* to be with Christ in heaven; they enjoy much, who enjoy the presence of God on earth, but they enjoy more, who enjoy the presence of God in heaven; and no presence below this presence, can satisfie a believing soul.

Bede

Phil. 1. 23.

Thirdly

Thirdly, As they ſhall enjoy a ſatisfying preſence of God in Heaven, ſo they ſhall enjoy a conſtant and permanent preſence of God in Heaven; here God comes and goes, he is often removing Court, but in Heaven the King of Glory will be always preſent, 1 *Theſ.* 4. 17. 18. *Then we which are alive and remain, ſhall be caught up together with them in the Clouds to meet the* Lord *in the* Air; *and ſo ſhall we ever be with the Lord; Wherefore comfort one another with theſe words.* It is the conſtant preſence of God in Heaven, that makes a Heaven of comfort to bleſſed ſouls; ſhould this Sun ever ſet (ſhould this preſence ever fail) Heaven would be as dark as Hell; yea, Heaven would be another Hell. Here *Jonah* complains that he was caſt out of Gods preſence, and the Church complains, that he that ſhould comfort her ſoul, ſtands far off. No Saint enjoys the gracious preſence of God at all times alike; they that enjoy moſt of this preſence, may ſay of it, as *Jacob*

Jonah 2. 4. *Lam.* 1. 16 *Pſ.* 30. 6, 7 *Iſa.* 8. 17. *Micah* 7. 8, 9. *Gen.* 31.

sake of *Labans* countenance. I see (said he) your Fathers countenance is not towards me as before; so may they say, O we see O we feel that the Presence of God is not with us as before! O what warming, what a cheering, what quickening, what an enlivening what a comforting, what a melting, what an encouraging, what a sisting Presence of God had we once! O but it is not so now with us! we that use always to be upon Christs knee, or in his arms, are now at a distance from him; he that used to lie day and night a bundle of Myrrhe betwixt our breasts, hath now covered himself with a cloud: O we cannot see his face, we cannot hear his voice as in the day of old, &c. But now in Heaven Saints shall enjoy a constant Presence of God, there shall not be one moment to all eternity wherein they shall not enjoy the glorious Presence of God; and indeed it is this constant Presence of God in Heaven, that puts a glo-

Cant. 1. 13

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upon all the *Saints* glory: heaven without this constant presence of God, would be but as a Court without a King, or as the Firmament without the *Sun*. And thus you see that the best and choicest presence of God and Christ is reserved for heaven. But

Fiftly, The perfection of grace is reserved for glory: though our graces be our best Jewels, yet they are imperfect, and do not give out their full lustre: they are like the Moon, which when it shineth brightest, hath a dark spot 1 *Cor.* 13 9, 10. *For we know in part, and we prophesie in part: but when that which is perfect is come, then that which is in part shall be done away. Herewe are all as an unclean thing, and all our righteousnesses are as filthy rags*: O the stains, the spots, the blots, the blemishes, that attend our choicest graces and services! our best personal Righteousness is stained with much unrighteousness; perfection of grace and holiness is reserved for heaven. *Ephes.* 5. 25, 26, 27. *Jude Epist.* 24.

Perfectum id est cui nihil deest

Is. 64. 6.

Ephes. 4. 13. In the work of Conversion, God lays the foundation of grace in the souls of his people, but the putting on the top-stone is reserved for Heaven. Grace here is but a King in the Cradle, but in Heaven it will be a King upon its Throne. For the making this truth more fully out, I will only instance in the joy of the Saints, and that thus;

First, The joy of the Saints in Heaven, shall be pure joy; here
Psal. 2. 11. our joy is mixt with sorrow, our rejoycing with trembling, *Matth.* 28. 8. *The women departed from the Sepulchre with fear and great joy*; this composition of two contrary passions, is frequently found in the best hearts; here the best have sorrow with their joy, water with their wine, vineger with their oyl, pain with their ease, Winter with their Summer, and Autumn with their Spring, &c. But in Heaven
Rev. 7. 17. they shall have joy without sorrow, light without darkness, sweetness without bitterness, summer without winter.

winter, health without ſickneſs, honour without diſgrace, glory without ſhame, and life without death, *Rev.* 21. 4. *And God ſhall wipe away all tears from their eyes, & there ſhall be no more death, neither ſorrow nor crying, neither ſhall there be anymore pain; for the former things are paſſed away.* But

Secondly, As they ſhall have in Heaven pure joy, ſo they ſhall have in Heaven (*plenitudinem gaudii*) fulneſs of joy; here all joy is at an ebb, but there is the flood of joy, here is fulneſs of joy, *Pſal.* 16. 11. *In his Preſence is fulneſs of joy, and at his right hand are pleaſures for ever*; here ſhall be *gaudium ſuper gaudium* joy above joy, joy mounting all joy; there ſhall be ſuch great joys as no Geometrician can meaſure; ſo many joys, as no Arithmetician can number; and ſo wonderful, as no Rhetorician can utter, had he the tongue of men and angels? here ſhall be joy within

If one drop of the joys of Heaven ſhould fall into Hell, it would ſwallow up all the bitterneſs of Hell. *Aug.*

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in thee, and joy with thee, and joy above thee, and joy beneath thee, and joy about thee; joy shall spread it self over all the members of your bodies, and over all the faculties of your souls; in Heaven your knowledg shall be full, your love full, your visions of God full, your communion with God full, your fruition of God full, and your conformity to God full, and from thence will arise fulness of joy. If all the Earth were Paper, and all the Plants of the Earth were Pens, and all the Sea were Ink; and if every man, woman, and child had the Pen of a ready writer, yet were they not able to express the thousandth part of those joys that Saints shall have in Heaven: all the joy we have here in this world, is but pensiveness to that we shall have in Heaven, all pleasure here to that, but heaviness; all sweetness here to that, but bitterness. But

Thirdly, The joy of the Saints in Heaven, shall be a lasting joy, an uninterrupted joy. here their joy

is quickly turned into sorrow, their singing into sighing, their dancing into mourning; our joy here is like the Husbandmans joy in Harvest, which is soon over, and then we must sow again in tears, before we can reap in joy. *David* joy was soon interrupted: *In my Prosperity I said I should never be removed, but thou didst hide thy face, and I was troubled.* Now *David* had the oyl of joy and gladness, and by and by the spirit of heaviness and sadness, *Restore to me the joy of thy salvation.* *Jacob* had much joy at the return of his Sons with Corn from *Egypt*, but his joy was soon interrupted by his parting with his dear *Benjamin.*

Psal. 30. 6, 7.

Psa. 51. 12

I might shew you this truth in other instances, as in *Abraham*, *Job* and other Saints, but surely there is no Believer but finds, that sometimes sin interrupts his joy, and sometimes Satan disturbs his joy; and sometimes afflictions, and sometimes desertions eclipse his joy; sometimes the cares of the world,

world, and ſometimes the ſnares of the world & ſomtimes the fears of the world mar our joy; ſometimes great croſſes, ſomtimes near loſſes, and ſomtimes unexpected changes turn a Chriſtians harping into mourning, and his Organ into the voice of them that weep.

Job 20. 26. *ult.* Some Worm or other is ſtill a gnawing at the very root of our joy, like the Worm that made *Jonah* his Gourd to Wither.

Some ſay of *Rhodes*, that there is not one day in the year, in which the Sun ſhines not clearly on them. Surely there is hardly one day in the year, yea, I had almoſt ſaid, one hour in the day wherein ſomething or other doth not fall in, to interrupt a Chriſtians joy.

But now in Heaven the joy of the Saints ſhall be conſtant, there ſhall nothing fall in to diſturb, or to interrupt their joy, *Pſal* 16 11. *In thy preſence is fulneſs of joy, and at thy right hand is pleaſures for evermore.* Mark, for quality, they are pleaſures; for quantity, fulneſs; for dignity

ignity, at Gods right hand; or ternity, forever more. And million of years multiplied by million, make not up one minute to this eternity of joy that the Saints shall have in heaven; in heaven there shall be no sin to take away your joy nor no devil to take away your joy, nor no man to take away your joy, *John* 16.22. *Your joy no man taketh from you*; The joy of the Saints in heaven is never ebbing but always flowing to all contentment, the joys of heaven never fade, never wither, never die, nor never relisht nor interrupted; the joy of the Saints in heaven is a constant joy, an everlasting joy, in the object, and in the cause, and in the matter of it, and in the objects of it, (*Æterna erit exultatio, ubi bono lætatur æterno*) Their joy lasts for ever those objects remain for ever, *Isa.* 43.10. *And the Redeemed of the Lord shall return, and come to Zion with songs, and everlasting*

In quibus oppamur, in illis & gaudemus, saith *Tertullian*, In what things or persons we act, in those things we rejoyce,

ing

ing joys upon their heads; they shall o
tain joy and gladness, and sorrow &
sighing shall flee away. In this world
not only the joy of hypocrites, an
the joy of profane persons, but al
of the joy of the upright is (often
times) *as the crackling of thorns under*
a pot, or as the blaze of a brush-fag
got, now all on a flame, and a
suddenly out again, or like the
beast *Ephemeron*, that dieth the da
it is born; but the joy of Believers
in Heaven, shall be like the fire up
on the Altar, that never went out.
When *Cæsar* was sad, he used t
say to himself (*Cogita te Cæsare*
esse) think thou art *Cæsar*; So
when your hearts are sad and sor
rowful, O then think of these e
verlasting joys that you will have
in Heaven. But I must hasten, and
therefore in the

Sixth place, As the best joys, s
the best society, the best compan
is reserved till last, it is reserve
till Believers come to Heaven, *Heb.*
12.22,23,24. *But ye are come unt*
Mount Sion, and unto the City o
the

the living God, the heavenly Jerusalem & an innumerable company of Angels. To the general Assembly and Church of the first-born, which are written in heaven, and to God the Judg of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New covenant & to the blood of sprinkling, that speaketh better things than that of Abel. Here (*Erimus cives Cœli sorti Angelorum, cohæredes Christi.*) we shall be Citizens of Heaven, fellows of Angels co-heirs with Christ, Citizens with Saints, and of the household of God (*Beata visio, videre Regem Angelorum, Sanctum Sanctorum, Deum Cœli, Rectorem terræ, Patrem viventium!*) O blessed sight! to behold the King of Angels, the Holy of Holies, the God of Heaven, the Ruler of the Earth, the Father of the Living! Wo to me (saith one) which am not where the holy Saints be, for their life is out of all gun-shot, and danger of death, their knowledg without errour, their love without offence, & their joy without any annoy; the dignity and

μυριασιν To the Myriads, or many ten thousands of Angels.

Ephes. 2. 19, 20. *Aug. lib. de spir. &c. c 57.*

and diversity of the Inhabitants of heaven, doth much set forth the glory of heaven; this earth, this world is full of sinners; but heaven is full of Saints; this world is full of men, but heaven is full of Angels; this world is full of friends & enemies, but in heaven there shall be only friends, and sons; here the nobility and majesty of the guest, cast a great deal of honour and splendour upon the Royal Palace where they meet; no company so noble, so sweet, so desirable, so delightsom, so comfortable, so suitable as this.

First, Here all shall be of one mind, of one judgement; in Heaven there shall be no discord, no wrangling, no quarrelling, no dividing; here all shall think the same things, and speak the same things, and do the same things. Now Turks and Pagans can agree, and Bears, & Lions, Wolves and Tygers can agree; nay a Legion of Devils can better agree in one body, then a handful of Saints can agree in one City

Strigelius; desired to die, to be freed from the implacable strife of Divines

City, in one Nation, &c. There was the Temple of Concord among the Heathens, and yet how rare is it to find a Temple of Concord, among them that are the Temple of the Holy-Ghost? whilst there was contest among the birds about a Rose found in the way, a mischievous Owl came in the night and carried the flower away; you know how to apply it; but now in heaven, there shall be no heats no contest, no debates, no disputes; but as the Curtains of the Tabernacle were all looped together, so all the Saints in Heaven shall be all looped together in one mind, in one judgment, and in one way.

Secondly, all the Saints of Heaven shall be of a sweet golden disposition; here the different dispositions of Saints doth much hinder that sweetness of communion, which otherwise would be amongst them; here some are of a sowr disposition, and of a cross and rugged temper, but in Heaven all Saints shall be of a

Grace in a crosse unbroken nature, is like a Diamond set in Iron.

a ſweet, a ſoft, a ſilken diſpoſition which will exceedingly ſweeten that royal communion: here grace in a man of an untoward, crooked diſpoſition, is like a Braſs Ring upon a Leprous Finger; and grace in a man of a ſweet diſpoſition, is like a Gold Ring upon an Alabaſter hand: now in Heaven all the Saints ſhall be of a golden diſpoſition, yea, of a God-like diſpoſition, which is the ſweeteſt, the nobleſt, the choiceſt, but

1 Theſ. 4. 17, 18. Thirdly, In Heaven the Saints ſhall have a conſtant enjoyment of one another: as they ſhall ever be with the Lord, ſo they ſhall ever be one with another: here they meet and part, but in Heaven they ſhall meet and never part; now it is their life to meet, and their death to part; now it is their Heaven to meet, and their hell to part; but in heaven they ſhall be always in one another's eye, in one anothers arms, or upon one anothers knees.

Plut. in vita Them. *Themiſtocles* having a piece of ground to ſell appointed the Crier to proclaim, that whoſoever would buy

buy it, ſhould have a good neighbour; the Saints in Heaven ſhall be always ſure of good Neighbourhood, they ſhall never want good company; in this world *Abraham* and *Lot* muſt live aſunder, but there they ſhall always live together: The *Cyprick* of old was fain to look for an honeſt man with a Candle, becauſe of the ſcarcity of them; but Heaven ſhall be always full of ſuch Saints, as ſhall ſhine as ſo many Stars, yea, as ſo many Suns in glory.

Fourthly and laſtly, The Saints ſhall have a real, a perſonal, a particular knowledg of one another in Heaven: here we know but a few Saints, but in Heaven we ſhall know all; *in Cœlo nullus erit alienus*, there ſhall be no ſtranger in Heaven. Now this truth I ſhall make good by ſome Arguments brought to hand, and by the addition of others: Take them thus.

First, *Adam*, when he was in his innocency, knew *Eve* to be bone of his bone, and fleſh of his fleſh, as ſoon as he ſaw her, though he had Gen. 2. 13

had never seen her before, nor certainly our knowledg in Heaven shall be more ample, full, and perfect then ever *Adams* was in innocency; therefore without all peradventure, the Saints shall know one another in heaven. *Luther*, the night before he died, discoursing with his Christian friends, the question was put, Whether the Saints should know one another in heaven; *Luther* held the affirmative, and this was one of the reasons he gave to prove it, That *Adam* knew *Eve* as soon as ever he saw her, and that not by discourse, but by divine Revelation, and so shall all the Saints know one another in heaven. But

Melch. Adam.

Mat. 17. 1,2.3,4.

Secondly, The Disciples, *Peter*, *James*, and *John*, being in the Mount at Christs transfiguration, though they had but a taste, a glimpse of the glory of heaven, yet they knew *Moses* and *Elias*, though they were dead many hundred years before. Now if the Disciples in an unglorified condition knew *Moses* and

Elias, then certainly when Saints
ſhall be in a full glorified condition,
they ſhall know them, and all the
reſt of that royal family; here they
knew *Moſes* from *Elias*, and *Elias*
from *Moſes* (whom they never ſaw
before) and both from Chriſt, and
therefore we need not doubt but in
that ſtate of bleſſedneſs; (wherein
God ſhall be all in all, and wherein 1 Cor. 15.
we ſhall know as we are known) 53.
we ſhall have a particular and per-
ſonal knowledge of one another.
Chryſoſtom ſaith, that in heaven we
will point out the Saints, and ſay,
lo yonder is *Peter*, and that is *Paul*;
lo yonder is *Abraham*, the great
believer, and yonder is *Jacob*, who
as a Prince prevailed with God;
lo yonder is *Moſes*, who was the
meekeſt man in all the world; and
there is *Job*, that was the pati-
enteſt man in all the world; Lo
there is *Joſhua* and *Caleb*, that fol-
lowed the Lord fully; and there is
Jeremiah, that was once in the dun-
geon; Lo there is *Jonah*, that was
once in the Whales belly, and there
is

is *Daniel* that was once in the Lions Den: Lo yonder is *John* the beloved Disciple that used to lie in the bosom of Christ: and there is *Mary* that hath chosen the better part. But

Thirdly, The Saints shall rise with the same bodies that now they lay down in the Grave: and if so, then doubtless they shall know one another in Heaven: the Husband the Wife, the Wife the Husband: the Father the Child, and the Child the Father: the Pastor his People, and the People their Pastor; the Master his Servant, and the Servant his Master. Now that the Saints shall rise with the very same individual body is clear, *Job* 19. 25, 26. *For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for my self, and my eyes shall behold and not another, though my reins be consumed within me.* In these words we see that *Job* useth the word

1 Cor. 15. 42, 43, 44, 45. Acts 4. 2. ch. 17. 18. 32. ch. 23. 6. ch. 24. 16. Mat. 22. 2. Ezek. 37.

ord my, *and my eyes shall behold*; it were pointing to it with his ger, adding not only positively, exclusively this, and no other; did fully believe that the same erical body, at which he poin-, should rise again; and *Paul* h not, a mortal, a corruptible dy at large, but *hoc*, *This corrup-le must put on incorruption, & this tal must put on immortality*. The postle did as it were lay his hand on his own body, and then saith this corruptible body, and not ther, this mortal, and not ano-r, shall be raised when the mpet-sounds. It cannot stand h the unspotted justice and ho-ss of God, that one body should , and another body should reap never sowed: that one body ld labour, toil, sweat, suffer, another body that hath done e of this should carry the re-d. *Tertullian* saith, that he will that the same body may rise n; for the resurrection is not of her body, but of the same that falleth; 1 Cor. 15 53.

falleth ; not a new Creation, but a raising up ; the self-same body shall certainly rise again, else were it a raising up of a new, rather then a raising again of the old ; it cannot stand with equity and right, that one body should sin, & another body should suffer. No righteous Judge will suffer a victorious person to dye, and another that never struck stroke, to have the Crown of his deservings. It is but justice that those very eyes that have dropt many a tear before God should be wiped by God; I say those very eyes, and not another pair of new made eyes; it is but just ce, that very tongue that hath blest God should be blest by God; it is but justice, that those very hands that have been much in doing for Christ, and those very lips that have been much in praising of Christ, & those very backs that have been laden with many heavy burdens for Christ, & those very feet that have been in the stocks for Christ, and that have run in the wayes of Chri

Mrs Bamford 1773

Chriſt, ſhould at laſt be raiſed, and crowned by Chriſt; and this truth you may ſee clear in the glorious Reſurrection of Chriſt from the dead; that very ſame body that was wounded, crucified and ſlain, that very ſame body did riſe again: Chriſt could very eaſily (if he had pleaſed) in three days, nay, in three houres, I, in three moments, have cured his wounds, but he would not, to confirm his Diſciples, and to ſhew that he had the very ſame body which was wounded and crucified for their ſins, for their ſakes; and therefore he bids *Thomas* to reach his finger, and behold his hands, and to reach his hand, to thruſt it in o his ſide; whereby Chriſt made it evident, that that very ſame body of his which was wounded, crucified and buried, was raiſed and not another; and therefore as in the head the ſame body which died roſe again, ſo it ſhall be with all his members in the great day of the Reſurrection. Now ſeeing that we

John 20. 27
Luke 24. 36, to 47.

shall rise again with the very same individual or numerical bodies that we lay down in the Grave, we need not question but that we shall know one another in Heaven. But

Fourthly, That knowledg which may most increase the joy and comfort of the Saints, shall certainly be in Heaven: but that is a perfect personal knowledge of each other; therefore there shall be a particular personal knowledg of one another in Heaven; the husband shall know the wife, the wife the husband, the Father the child, and the child the Father, &c.

I have read a story of *Austin*, how that a widow grieving for the loss of her husband, to comfort her, he told her, that it was but a short time that they were parted, & that of all persons, she would enjoy her husband most in Heaven; nay (saith he) thou shalt not only know thy husband, but all the Elect shall know thee, and thou shalt know them. The personal knowledg of the

Saints

aints on earth, doth exceedingly crease our joy and comfort, it akes this Wilderness to be a Paradise, *They that fear thee will be* Psal. 119. 7.
ad when they see me, saith the Psalmist; yea, *Seneca* (the Heathen) saw much excellency that morality t upon a man, that he saith, that *se aspectus boni viri delectat*) the ry looks of a good man delight e: Ah! how often are the Saints lighted, warmed and gladded hearing well of other Saints, ose faces they have never seen! d when God gives them the nour to see their faces, and to oy their persons, their presence, how doth this advance their , and increase their comfort; at a Heaven doth this make on s side Heaven to their souls! O n what tongue can express, at heart can conceive, what Pen describe, that unspeakable joy comfort that will be raised in hearts of the Saints, upon that ect, particular, personal knowge that the Saints shall have one

of another in Heaven? Heaven would be but an uncomfortable place, if the Saints there should be strangers one to another; t' e face the words, the ways, the works o strangers, are very little pleasi and delightful to us here; wh would they then be in Heaven But

Fifthly, the Saints in the gre day of account, shall know the p sons of wicked men, who shall b indicted arraigned, condemned, judged by Jesus Christ and all Saints about him; this great d will be a declaration of the ju judgement of God; in this gre day every wicked work, and e rywicked worker shall be brou to light; and indeed it would but in vain to bring evil works light; if the evil worker be not so brought to the light; in this gr day the Saints shall see and k *Cain* in his person, they shall able to point at him, and say, der stands that bloody *Cain*, slew his Brother, because he

1 Cor. 6. 1, 2, 3, 4. Rom. 2. 5.

Eccl. 12. 14.

1 John 3. 12.

more righteous then he. And there stands *Pharaoh*, the great oppressor of Gods *Israel*, and he that stood it out against Heaven it self And look; there stands bloody *Saul*, who lost his Crown, his Kingdom, his Soul, his All, by disobedience; and there is *Haman*, who was feasted with the King one day, and made a feast for Crows the next; lo there stands *Pilate*, that condemned Christ and there is *Judas*, that betrayed Christ, in this great day that word shall be made good, every man shall appear to account for the works that he hath done in his body, so that both wicked works, & wicked workers shall plainly appear before our Lord Jesus and all his Saints, who with him shall judge the world; now certainly, if the Saints shall know the wicked in that great day, they shall then much more know one another; when they shall all sit as fellow Justices round about Jesus Christ the righteous Judge, to pass a righteous sentence upon all unrighteous souls. But

Exod. 1.

Esth. 6.

1 Cor. 9. 1.

Luke 13. 28. Mat. 8. 11. See Beza and Piscator.

Sixthly, Christ tells the Jews that they shall *see Abraham, Isaac and Jacob, and all the Prophets in the Kingdom of God*; All the Saints shall have communion with *Abraham, Isaac* and *Jacob*, in the Kingdom of God, they shall have communion with them, not onely as godly men, but as *Abraham, Isaac* and *Jacob*; the phrase of seeing *Abraham, Isaac* and *Jacob* in the Kingdom of Heaven, doth doubtless import thus much, that they shall be known personally, and distinctly from all other Persons in the Kingdom of Heaven; Saints in Heaven shall be able to point at *Abraham*, & say there is *Abraham* that was the great Pattern for believing; and there is *Isaac* that was a sweet Pattern for meditating; and there is *Jacob*, who had the honour and happiness of prevailing with God; the Saints happiness in Heaven shall be greatly increased by mutual communion, and by their personal knowledg of one another in that blessed state. But

Rom. 4. --23. Gen. 21. 6. Gen. 31. --30.

Seventh

Seventhly and laſtly, in Heaven the Saints ſhall know as they are known, 1*Cor.* 13.12. Now God knows all the Saints perſonally, particularly, corporally, yea, he knows them all by name, and ſo doubtleſs all the Saints in Heaven ſhall knowone another perſonally, and by name, elſe how ſhall they know as they are known? here in this world we know one another many times only by report, or by writing, or by face, but in Heaven we ſhall know one another by name; ſo God knows us now, and ſo we ſhall know one another in Heaven, and this is none of the leaſt parts of glory, that we ſhall know one another in glory; yea, that we ſhall know one another perſonally, and by name; the ſerious conſideration of which may much ſupport us, and comfort us under the ſad loſſes of our friends and relations in the Lord. But in the

Exod. 3. 1

Seventh and laſt place, As the beſt ſociety is reſerved till laſt, ſo the glorifying of our bodies is re-

ſerved till laſt. I ſhall a little hint unto you the glory and bleſſedneſs of the bodies of the Saints, when they ſhall meet all in Heaven. I ſhall not ſtand upon the private bleſſedneſs of glorified bodies, which conſiſts in their freedom from all defects, deformities, diſeaſes and diſtempers, which here they are ſubject to, here our bodies ſtand in need of cloaths to cover them, food to feed them, ſleep to refreſh them, phyſick to eaſe them, air to breath them, and houſes to ſhelter them, from allwhich glorified bodies ſhall be free. But I ſhall only ſpeak of the poſitive Prerogatives and heavenly endowments that glorified bodies ſhall be inveſted with. As

Rev. 7. 16, 17.

First, they ſhall be like the glorious body of Chriſt; *Phi.* 3. 21. *Who ſhall change our vile body, that it may be faſhioned like unto his glorious body according to the working whereby he is able even to ſubdue all things unto himſelf.* Our bodies ſhall be as lovely and comely, as bright and glorious, as the body of Chriſt is,

Chry-

Coryſoſtom ſaith, that the bodies of the Saints ſhall be (*ſepties clariora Sole*) ſeven times brighter than the Sun: Certainly Saints ſhall be as handſome bodied, and as comely featured as Chriſt is, though their bodies be ſown in diſhonour, yet they ſhall be raiſed in glory. If *Stephens* face did ſhine as if it had been the face of an Angel, that is bright and glorious: And if there were ſuch a luſtre and glory upon *Moſes* his face, that the children of *Iſrael* were afraid to come near him, and he forced to put a veil upon it; till he had done ſpeaking with them; I ſay, if there were ſuch a glory upon the face of theſe two mortals; O then! how will the faces and bodies of the Saints glitter and ſhine, when the bodies ſhall be made conformable to the glorious body of Jeſus Chriſt? Certainly, if the light and glory of the Sun doth far exceed the light of the leaſt twinkling Star, ſo much and more ſhall the glory of the Saints bodies excel that glory and ſplendour that

1 Cor. 2. 43.

Mat. 12. 4. Acts 6. 1.

Exod. 3. 29.-36.

What is a ſparkin the Chimney, to the Sun in the Firmament.

was upon the faces of *Moses* and *Stephen*; the bodies of the Saints in Heaven, shall be surpassingly comely, well-favoured, beautiful and amiable. *Plutarch* in the life of *Demetrius*, saith, that he was so passing fair of face and countenance, as no Painter was able to draw him; I am sure I am noways able to paint out the beauty and glory that shall be upon the bodies of the Saints in that day of glory, wherein Saints shall shine as so many Suns. But

Secondly, their bodies shall in a kind be spiritual, 1 Cor. 15. 44. *it is sown a natural body, it is raised a spiritual body*; there is a natural body, and there is a spiritual body; their bodies shall be spiritual (*non substantiæ sed qualitatum respectu*) not in regard of substance, but state and condition; spiritual in this Text is not opposed to visible, but to natural; or their bodies, though (in a sense) they are spiritual, yet they

Σῶμα ψυχικον
An animal or only body, that is actuated and animated by the soul, after a natural way and manner, by the intervention of natural helps, such as eating, drinking sleeping, and the like.

they ſhall be as viſible as the glorious body of Chriſt; when I ſay their bodies ſhall be ſpiritual, you muſt not think that I mean that their bodies ſhall be turn'd into ſpirits? O no! for they ſhall keep their bodily dimenſions, and be true bodies ſtill. Look as in change of old and broken veſſels, the matter is the ſame, only the colour is freſher and brighter, and the faſhion newer and better: ſo in the day of glory, our bodies ſhall be the ſame for ſubſtance that now they are, they ſhall retain the ſame fleſh, blood and bones, and the ſame figure and members that now is, onely they ſhall be over-laid or cloathed with ſpiritual and heavenly qualities & prerogatives, their bodies ſhall be glorious, of a due and comely proportion, of an exquiſite feature and ſtature, of a lively colour, of cheerful aſpect, and full of beauty and glory, ſplendour and favour. Now the bodies of the Saints ſhall be ſpiritual; Firſt, in reſpect of their full, perfect, and perpetual freedom

dom from all heats, colds, hungrings, thirstings, sickness, weakness, wants; Here one cries out, O my back! my back! another, O my belly! my belly! with the Prophet; another, O my head, my head! with the *Shunamites* son; another, O my son, my son! as *David* for *Absalom*; another, O my Father, my Father, with *Elisha*. Every one here hath some ailment or other, some want or other, some grief or other, which fills his eye with tears, and his heart with sorrow, but when these natural bodies, these animal or soulty bodies, shall be made glorious, then they shall be fully and perpetually freed from all manner of miseries and calamities, they shall be as the Angels, not subject to any sickness, weakness or wants, *Rev.* 7. 16, 17. *They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any heat, for the Lamb which is in the midst of the* Throne, *shall feed them, & shall lead them unto living fountains of water, and God*

Heb. 3. 16.

2 Kings 4. 19.
1 Sam. 18. *ult.*
2 Kings 2. 12.

shall

ſhall wipe away all tears from their eyes, Rev. 21.4. *God ſhall wipe away all tears from their eyes, & there ſhall be no more death, neither ſorrow nor crying, neither ſhall there be any more pain, for the former things are paſſed away*; And in this reſpect their bodies may be ſaid to be ſpiritual. But

Secondly, This may be ſaid to be ſpiritual, in reſpect of their ſpiritual agility and nimbleneſs; Now our bodies are groſs, dull and heavy in their motion, and by this the ſoul is many times hindred in its lively operations; for when the ſoul would mount up on high and buſie her ſelf about eternal objects, the body, like a lump of Lead, keep it down; but now in this glorious ſtate, the body ſhall put off all groſneſs, dulneſs, heavineſs, and be exceeding agile, light and apt to motion, far beyond the ſwifteſt Bird that flies. Iſa. 40.31. 1 Theſ. 4. 17.

I know not by what to ſet forth the agility of glorified Bodies, a Poſt, a Bird, a Torrent, are too ſhort

ſhort to ſet forth their agility.

Luther ſaith, That a glorified body ſhall move up and down like a thought.

And *Auſtin* ſaith, The body will preſently be here and there, where the ſoul would have it. Certainly the ſpeed and motion of glorified bodies will be extraordinary, & incredible. A glorified Saint deſiring to be in ſuch or ſuch a place a thouſand miles off, or more, he will be there in ſuch an incredible ſhort time, that one calls it *imperceptible*, hardly to be diſcerned, in which reſpect their bodies may be ſaid to be ſpiritual. But,

Aug de Civ. Dei, 22. c. 30. *Wiſd.* 3. 7. In the time of their viſitation they ſhall ſhine, and run to and fro, like ſparks among the ſtubble.

Thirdly and laſtly, they may be ſaid to be ſpiritual, becauſe of that perfect, full, abſolute and compleat ſubjection that they ſhall delightfully and perpetually yield to the Spirit of God; now they often vex and grieve, affront and fight againſt the Spirit of God; the mem-

members of our bodies as well as the faculties of our souls, do often make war upon the Spirit of grace, as the Apostle fully shews, in that *Rom. 6. The Spirit often lusts against the flesh, & the flesh against the Spirit.* Now the body sayes to the soul, *Be not righteous over-much, neither make thy self over-wise, why shouldst thou destroy thy self?* Eccles 7. 16. *Cyprian* readeth this verse thus, (*Noli esse multum justus, & noli argumenta tua plus quam oporte*) be not just over-much, and do not argue and dispute more then is meet; the body is often apt to say to the soul, thou art just over-much, O soul! & thou dost argue and dispute against this sin, and that way, and this comfort and that enjoyment, more then is meet; And the Soul seems to answer, *ver. 17. Be not over-much wicked, neither be thou foolish, why shouldst thou die before thy time?* Gal. 5. 17.

But now in Heaven the bodies of the Saints shall be fully, perfectly and delightfully under the command,

mand, conduct and guidance of the Spirit, and therefore may truly be said to be spiritual. As the spirit serving the flesh may not unfitly be called carnal (saith one) so the body obedient to the soul, may rightly be termed spiritual; glorified bodies are spiritual, not in their essence, but in condition and quality as being fully and perpetually under the government of the Spirit. Now the tongue grieves the Spirit, and now the deaf ear is turned to the voice of the Spirit, and now the eye is rowling, when it should be reading the things of the Spirit; and now the feet are wandring, when they should be walking in the ways of the Spirit; and now the hand is idle that should be diligent in the work of the Spirit; O but now in Heaven the tongue, the eye, the ear, the hands, the feet, shall be all brought into an Angelical, willing and delightful obedience to the Spirit, upon which account glorified bodies may truly be termed spiritual. But

Aug. de Civ. Dei. l.13 c.20.

Ephes. 4. 29,30,31. Isa. 63. 10.

Thirdly,

Thirdly and laſtly, as their bo-
ies ſhall be ſpiritual, ſo they ſhall
e immortal, they ſhall be incor-
uptible; here theſe elementary
odies of ours, by reaſon of their
arthly and dreggiſh compoſition
re ſubject to mortality &corrup-
ion; and indeed man is ſo poor a
iece, that he no ſooner begins to
ive, but he begins to die, his
hole life is but a lingring death.
Death every hour lies at the door,
his Ser jeant conſtantly attends all
en, in all places, companies,
hanges and conditions. *Petrarch*
elleth of one, who being invited to
inner the next day, anſwered (*Ego
ultis annis craſtinum non habui*)
I have not had a morrow for this
any years. Many dangers, many
eaths, every hour ſurround theſe
ives of ours. Here, ſaith one, *Ac-
edimus*, we enter into the world;
Succedimus, we ſucceed one another
n the world; and laſt of all,
Decedimus, we depart all out of
he world. O but in Heaven we
hall have immortal bodies!

1 Cor. 15. 42. 54.

2 Cor. 11. 23.

Luke

Luk. 20. 36. *Neither can they die any more, and are equal to the Angels.* By the power, presence and goodness of God, their bodies shall be perfumed and embalmed, that they shall never corrupt, nor be subject to mortality. *Manna*, by a divine power, was kept many hundred years in the golden pot without putrifying or corrupting, and so shall the glorified bodies of the Saints be preserved and kept pure and immortal; the immortality of glorified bodies shall far excel that of *Adam* in Paradise, for they shall be free from all possibility of dying; for they shall be perfectly and perpetually freed from all corruptible and corrupting elements. Glorified bodies shall have no seeds of corruption in them, nor any corruptive, harmful, malignant or afflictive passion attending them. *Adam* in his noble estate was in a possibility of dying, but the Saints in their glorified conditions are above all possibility of dying; this is a happiness that *Adam* could not reach to

Aug. de Civ. Dei l. 22. c 30.

his ſtate of integrity; the greater obligation lies upon all that ſhall come to glory.

It is reported of the Duke of *Bulloign* & his company, that when they went to *Ieruſalem*, as ſoon as they ſaw the high Turrets, they gave a mighty ſhout, that even made the Earth ring, crying out, *Ieruſalem, Ieruſalem*, ſo when th. ſaints ſhall all meet in the heavenly *Jeruſalem*, O how will they make even Heaven to ring again, crying out, Immortality! Immortality! Immortality! And thus (I ſuppoſe) I have clearly and fully made good that great truth, to wit, *That the beſt and greateſt things are reſerved for Believers till they come to Heaven.* I ſhall now give you a brief account of the reaſons of this point, and then come to the application, and bringing home of this precious truth to our own ſouls. Now the Reaſons of the Point are theſe.

First, Becauſe it is his good will and pleaſure to reſerve the beſt things 1 Reaſon.

things for his people till last. *Lu* 12. 32. *Fear not little flock* (there a two diminutives in the Greek) *it is your Fathers good pleasure to g you the Kingdom*: As it is Go good pleasure to give you a Kin dom, so it is his good pleasure n to give you the Kingdom till la 2 *Tim.* 4. 7, 8. *Edward* the six could not give his Kingdom awa (if he could, it had not come as did to Queen *Mary*) but our He venly Father doth now give a Kin dom of Grace, and will at last a so give a Kingdom of Glory them that walk uprightly, *Ps* 84. 11. But

μικρον πολιτιον, *Mikron Poimnion*, Little, little in their own esteem, and in the Worlds Account.

2. Reason.

Secondly, That he may ke the hearts of his people in a lon ing, and in a waiting frame, for t enjoyment of those great and gl rious things that he hath reserv for them till last, *Heb.* 13. 14. *H we have no continuing City, bu seek one to come.* The greater a better the things are that are la up for us, the more we should lon and wait for the happy enjoyme

Heb. 11. 14, 15, 16
Col. 3. 1. 5

them; *Abraham* waited long for Son, and *Hanna* waited long for Child, and *Joſeph* waited long for advancement, and *David* waited ng for the Crown, the Kingdom, nd they had all a moſt happy iſſue. The longer we wait, the better we hall ſpeed. As that Emperours ſon ſaid, the longer the Cooks are reparing the meat, the better will e the chear, meaning, the longer e ſtay'd for the Empire, the grea- ter it would be; the longer we wait for happineſs, the more at laſt we ſhall have of happineſs; the great things of Eternity are worth nothing if they are not worth a longing, and a waiting for But

Waking is *bonum utile* a profitable good.

Thirdly, God hath reſerved the beſt and greateſt things for his people till laſt, and that becauſe elſe they were above all men in the world, the moſt miſerable, 1 *Cor.* 15.19. *If in this life only we have hope in Chriſt, we are of all men moſt miſerable*: No men uſually out of Hell, are ſo much afflicted, tempted, oppreſſed, ſcorned, deſpiſed and neg-

3 Reaſon.

neglected, as they are; here they have their Hell, they had need of a Heaven to come; here they are cloathed with shame, they had need hereafter to be crowned with honour, or else they would be the unhappiest men in all the world: here the life of a Believer is filled (*multis & multiplicibus miseriis*) with many and multiplied miseries, with miseries of body, with miseries of mind; multiplied miries attend him at bed and board, at home and abroad; every condition is full and every relation is full o miseries & calamities; and therefore one saith well (*quomodo potest amari hæc vita, aut habens amaritudine? Quomodo etiam dicitur vita, tot generans mortes*) how can this life be loved, which is so full of lothsom bitterness? yea, how can it be called a life, which bringeth forth so many deaths? yet he is a fool, (saith one) that looketh upon a godly man under trouble and sorrow, and thinketh him to be unhappy, because as a fool (*Attendit*

Kempis l 3 de Initat. Christi c. 20.

Aug. in Psal. 19.

quid patitur, & non attendit quid
servetur) he attendeth what he
ereth, and doth not attend what
eserved for him. If the best things
e not reserved for Believers till
, they should have the saddest
tion of all men, *viz.* a hell here,
a hell hereafter; and so sinners
uld have but one hell, and Saints
, which would be blasphemy to
m. But

Fourthly, God reserves the best
gs for his people till last for the
ater terrour and horror, convi-
n and confusion of wicked and
godly persons, who now revile
m, and judge them to be the
appiest men in all the world:
but when the Lord shall in the
t of all the world gloriously
n them & put royal Robes upon
ir backs, and golden Crowns
on their heads, then, O what a
me, what covering of the face,
atterrour, what trembling, with
man, will possess the hearts of
cked men! the great honour and
y that God will put upon his
people

4 Reason.

Psa. 53. 11
Lam. 4 2.

Est. 6. 6,
-- *ult.*

Dan. 5. 1,8 people at last will be to wicke
men, what the hand-writing up
the wall was to *Belshazzar*; O
will make their countenance
change, their thoughts to be tro
bled, the joynts of their loyns to b
loosed, and their knees to dash o
against another. Now that wo
shall be eminently made good; *H*
seeteth the poor on high from affli
Psal. 107. 41, 42: *and maketh him Families like a fl*
The righteous shall see it, and rejoic
and all iniquity shall stop her mouth.
what trouble of mind, what ho
ror of conscience, what distractio
and vexation, what terrour an
torment, what weeping and wai
ing, what crying and roaring, wha
wringing of hands, what tearing
hair, what dashing of knees, wi
gnashing of teeth will there be
mong the wicked, when they sha
see the Saints in all their splendo
dignity, and glory! *when they sha*
Luk. 13, 28 *see Abraham, Isaac and Jacob, a*
all the Prophets in the Kingdom
God, & themselves shut out for eve
Now shall the wicked lamenting

ſay, Lo! theſe are the men that we counted fools, mad men, and miſerable: O but now we ſee that we were deceived and deluded! O that we had never deſpiſed them! O that we had never reproached them! O that we had never trampled upon them! O that we had been one with them! O that we had imitated them! O that we had walked as they, and done as they, that ſo we might now have been as happy as they! O but this cannot be! O this may not be! O this ſhall never be! therefore; O that we had never been born! O that now we might be unborn! O that we might be turned into a Bird, a Beaſt, a Toad, a Stone! O that we were any thing but what we are! or, O that we were nothing! O that now our immortal ſouls were mortal! O that we might ſo die, that we may not eternally die! but it is now too late: O we ſee that there is a reward for the righteous! and we ſhall ſuddenly feel, that by all

the contempt that we have cast up
on those glorious shining Saints
Dan. 12.3 whose splendour and glory dot
now darken the very glory of th
Rom. 2.4, Sun; we have but treasured u
5,6,7 wrath against the day of wrath; w
have added fuel to those burnin
Ps.140.10 coals, to those everlasting flame
in which we must now lie for eve
But

5. Reason. Fifthly, the Lord hath reserv
the best things for his people till th
come to Heaven, that so he m
save his honour, and secure his g
ry; would it make for the hon
and glory of God, to put his ch
dren, his servants, upon doing h
things, and upon suffering gr
things, and at last to put them
with nothing? surely it would n
Joh. 2.10: and therefore the Lord, to save
honour of his great name, hath
served the best Wine till last,
best and choicest favours for
people till they come to Heav
the sweetest honey lies at the b
Co.9.6,7 tome. I cannot see how G
should save his glory, if he sh

ut his children always upon sow-
ng, and never suffer them to reap;
hat they should still be sowing in
ears, if at last they should not reap
joy: Men that love but their
ames and honour in the world,
ill not be served for nought, and
ill God? will God? who is infi-
itely more tender of his Name and
onour, than any created Beings
an be of theirs.

Psal. 126
4,5,6

Isa. 42 8
ch. 48, 11

I have read of *Alphonsus*, a King
f *Spain*, who when a Knight fal-
ng into want, and being Arrested
r Debt, there was a petition to the
ing to succour him, I, said the
ing, if he had spent his Estate in
ine, or in the Common-wealths
rvice, it were reason he should
e provided for by me, or the
ommon-wealth: men of honour
ill provide for them that spend
emselves in their service, and
ill not God? will not God do as
uch, yea, more for them that
end themselves in his service?
urely he will, *Heb.* 11. 16. *But now
ey desire a better Country, that is, an*

heavenly, wherefore God is not ashamed to be called their God; for he hath prepared for them a City. As if he had said, had not God prepared for them a City, had he not made some blessed Provision for them, who left so much for him, who did so much for him, and who suffered such great and bitter things for him, they might well have complained that they had but a bad bargain of it, and that God was a hard Master, and so God should have been ashamed; had not God made such happy and blessed provision for them (who had run through so many dangers and deaths for his sake) had he not provided and laid up for them according to his Promise and suteable to his greatness and goodness, his dignity and glory, would have put God to the blush to speak after the manner of men. I have read concerning *Dionysius Sicily*, that being extreamly delighted with a Minstrel that sung well, he promised to give him a great reward, and that raised the

fan

fancy of the man, and made him play better; but when the Muſick was done, and the man waited for his reward, the King diſmiſſed him empty, telling him, that he ſhould carry away as much of the promiſed reward, as himſelf did of the Muſick, & that he had paid him ſufficiently with the pleaſure of his promiſe, for the pleaſure of his ſong; but it will not ſtand with the honour of the King of Kings, to put off his ſervants ſo poorly, whoſe prayers, praiſes, and tears, have been moſt ſweet and delightful Muſick to him; no, he will do like himſelf at laſt, and that his children know. It troubled a Martyr at the ſtake, that he was going to a place where he ſhould ever be a receiving wages, and do no more work. But

Sixthly, That he may make his Children Temptation-proof, he hath reſerved for them the beſt things till they come to Heaven; the great things that God hath reſerved for Believers in Heaven were 6. Reaſon.

that which made those Worthies of whom this world was not worthy temptation-proof, as you may see in that 10. of the *Hebrews* 33, 34, 35 *verses*, and throughout the 11. chapter of that Epistle, The pleasures, the treasures, the dignities and glories that are reserved for Believers in Heaven, make them bravely and nobly to resist all those temptations that they meet with from a tempting world, or a tempting Devil.

Austin blest God, that his heart and the temptation did not meet together, by the precious things that are reserved for Believers in Heaven, God keeps their hearts and temptations asunder. When *Basil* was tempted with mony and preferment, saith he (*pecuniam da quæ permaneat ac continuo duret, gloria quæ semper floreat*); give me mony that may last for ever, and glory that may eternally flourish. Satan made a bowe of *Jobs* wife (of his rib) as *Chrysostom* speaks, and shot a temptation by her at *Job*, thinking

Basil in 40 Martyrs

haveſhot him to the heart, *Curſe God and dye*, but *Jobs* ſincerity and tegrity, and his hopes of immorlity and glory, was a Breaſt-plate at made him temptation-proof. h Chriſtians! do not you daily ed, that the glorious things reſerel for you in Heaven, do mightily rm you againſt all temptations hat you meet with on earth? I now you do. But

Seventhly, God hath reſerved the eſt things for his people, till they ome to Heaven, becauſe they are ot in this mortal and frail condiion able to bear, they are not able o take in the glory that s reſerved for them. Glory is ſuch a great, ſuch an exceeding, ſuch n exceſſive, ſuch an eernal weight, that no mortal is able to bear it; we muſt ave better and larger hearts; and we muſt have ſtronger and broader backs, before we ſhall be capable of bearing that excellent, exceeding and excelling weight of glory that

2 Cor. 4. 17.

The Apoſtle alludeth to the Hebrew and Chaldee words, *Chabodh & Fakar*, which ſignifie both weight & glory.

is reserved in Heaven for us; Nay Glory is such a weight, that when the Saints shall enter into it, if the Lord should not put under his everlasting Arms, and bear them up by his Almighty power, it were impossible they should be able to bear it; in this our frail mortal state, we are not able to bear the appearance, the presence, the glory of one Angel.

Ah! how much less then are we able to bear the weight of all that glory that is reserved for us, and of which I have given you some glimpses in what I have already said. But

8. Reason. Eighthly and lastly, The Lord hath reserved the best things for his people till they come to Heaven, because while they are in this world they are under age, they are not come to full age; here Saints are in their non age, but when they come to Heaven, then they come to their full age, and then they shall have the Inheritance, by the Father of Mercies, freely and fully

Gal. 4. 1, 2, 3, 4. Eph. 4. 10, 11, 12, 13, 14

setled

ettled upon them. Children in their non-age are under Tutors and Governours, but when they come to age, then is the Inheritance ſetled upon them; So, here it is not for us in our non-age to mount into the clouds, to pierce this fulneſs of light, to break into this bottomleſs depth of glory, or to dwell in that unapproachable brightneſs; this is reſerved till we come to full age.

Bern. Cant. Serm. 38.

And thus I have given you the reaſons, why God hath reſerved the beſt and greateſt things for his people till they come to Heaven: We ſhall now come to the Uſe and Application of this point to our own ſouls; Remembring that cloſe Application is the very life and ſoul of preaching. And as a man doth not attain to health by reading of *Galen*, or knowing *Hippocrates* his Aphoriſms, but by the practical application of them to remove the diſeaſe; ſo no man will attain to true happineſs by hearing, reading or commending what I have ſpoke, or writ, but by a cloſe Application, and

bringing home of all to his own soul. The opening of a point is the drawing of the bow, but the application of the point is the hitting of the Mark, the white; and therefore,

First, If God hath reserved the best things for Believers till last, then by the rule of contraries, the worst things are reserved for Unbelievers till last? here wicked men have their Heaven, hereafter they shall have their Hell; the time of this life is the day of their joy and triumph, and when this short day is ended, everlasting lamentations, mournings and woes follow: *Luke* 16.22,23,24,25. *The rich man also died, and was buried. And in Hell he lift up his eyes, being in torments, and seeth Abraham afar off, & Lazarus in his bosome. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame; but Abraham said, Son remember that thou in thy life-time receivedst*

Iob 21.7 --- 2.2 Psal.73.3, to 12. compared with the 17,18,19, 20 vers. Rev.21.8.

...dst thy good things, and like-...se Lazarus evil things, but now he ...mforted, and thou art torment-

Ah ſinners, ſinners! that day is ...tening upon you, wherein you ...ll have puniſhment without pity, ...fery without mercy, ſorrow with-...t ſuccour, pain without pleaſure, ...torments without end, *Pſal.* 6. *Upon the wicked he ſhall rain ...ns, fire and brimſtone, and an hor-...ble tempeſt; this ſhall be the portion ...their cup*, Pſal. 140. 10. *Let burn-...g coals fall upon them, let them be ...t into the fire, into deep pits that ...y riſe not up again.*

Chryſologus, upon that paſſage in ...e Goſpel, that the Angels carried ...y poor *Lazarus* into *Abrahams* ...ſome, and Hell ſwallowed up the ...h Glutton, ſaith, (*Ecce fratres, ...s pauperis totam vitam divitis vi-..., & elatio ſola pauperis totam di-...s pompam tranſcendit & gloriam*) ...hold Brethren, the very death ... the poor man excelleth the ...ole life of the wicked, & the car-

Chryſol. Serm. 131

rying

rying away onely of the poor m
transcendeth all the pomp and
ry of the rich man.

Charon (in *Lucian*) reques
Mercurius to shew him *Jupiters*
lace above; how (says *Mercur*
that such a Caitiff as thou, wh
conversation hath been altoge
with black shades & impuregh
shouldest set thy foot in that p
place of light, what a dishonou
derogation were that to the pla

Ah sinners! sinners! what a
honour would it be to God,
Christ to Angels, to Saints, to H
ven, if such wretches as you
shou'd be admitted into that R
Palace, that Heavenly Para
above?

Ah! your portion is below,
you are already adjudged to th
torments that are endless, eas
and remedilefs, where the worm
Rev. 14. 11 ver dies, and the fire never go
out. The day is coming upon
sinners, when all your sweet sha
turned into bitter; all your g
into shame, all your plenty
scar

scarcity; all your joyes into sorrows; all your recreations into vexations, and all your momentary comforts into everlasting torments.

Now you reign as Kings, you look big, you speak proudly, you carry it highly, you walk contemptuously, but there is an after-reckoning, a coming that will appall you, and torture you for ever.

The time of this life is your Summer, but there is a Winter comeing upon you that shall never have end. God could not be just, if your worst were not yet come; neither could he be just, if the Saints best were not yet to come. The time of this life is the Saints Hell, and the Sinners Heaven; but the next life will be the Saints Heaven, and the Sinners Hell. But

Secondly, Then patiently wait for the enjoyment of those great things that are reserved for you in Heaven; Men will wait and wait long for some outward good, and will not you for the best and great-

est

test good? Are there not many things that speak out the greatness of that glory that is reserved for you? As the price that Christ hath paid for it, and the great & glorious things by which it is shadowed out to us as *Canaan*, *Jerusalem*, Paradise and the dignity of the Inhabitants, there being none admitted under the degree of a King; & the great & glorious earnest of the Spirit; and the great care, cost and charge that God hath been at to prepare and fit souls for the enjoyment of it, what do all these things speak out, but that the glory that is reserved for Believers, is great glory, and is it not then worth a waiting for? Let not Satan slaves wait more patiently for a few ounces of Gold, than you do for the Kingdome of Heaven.

Rev. 21.
Rev. 1. 5 6
Ephes. 1. 13, 14.
Col. 1. 12.

Again, as the things reserved for you in Heaven, are great, and therefore wait; So they are certain and sure, and therefore wait, O patiently wait for the enjoyment of them! when the Begger at the door is sure of speeding, he will wait patiently, he-

Heb. 6. 16 17, 18, 19

e will wait unwearyedly; the glo-
ious things reſerved in Heaven for
ou, they are made ſure and certain
o you, by Word, by Covenant, by
Oath, by Blood, by the Earneſt, by
the firſt fruits, and by Chriſts taking
poſſeſſion of them in your Rooms,
your ſteads; therefore patiently
wait for the enjoyment of them: O
Chriſtians! it is but a very ſhort time
that God hath propoſed to be be-
tweengrace and glory between our
Title to the Crown, and our wear-
ing the Crown, and our right to
the heavenly Inheritance, and our
poſſeſſion of the heavenly Inheri-
tance. Ah Chriſtians, bear up brave-
ly, bear up ſweetly, bear up patient-
ly, for it will be but a little, little,
little while, before he that ſhall
come, will come and will not tarry,
and when he doth come, he will
not come (*vacuis manibus*) empty-
handed; no, when he comes, he
brings his reward with him, *Rev.*
22. 12. When he comes, he will
reward thee for every prayer that
thou haſt made, and for every Ser-
mon

Eph. 2. 6
John 14. 1
2, 3, 4.

Heb. 10.
35. 36, 37
Ετ γαρ
Μικρον Ο-
σον Οσον.

mon that thou hast heard, and
every tear that thou hast shed, a
for every hour that thou hast p
tiently waited; and therefore wa
patiently till the promised Crow
be set upon thy Head. But

Psal.37.1
Psal.73.
4.5 6.7.
Iob 21.7
- 3
Ier.12.1,2

Thirdly, If the best things a
reserved for Believers till they com
to Heaven. O then let no Believ
envy, nor be troubled at the ou
ward prosperity and felicity of th
men of the world! What is darkne
to Light, Chaff to Wheat, Dro
to Gold, Gall to Honey, Pebbles t
Pearls, Earth to Heaven? No mor
is all the glory and felicity tha
wicked men have in possession, t
tl ofegreat and glorious things tha
Saints have in reversion; and there
fore, O Believer, let not wicke
mens prosperity be thy calamity!

Chrys.in 2 ad Cor. Hom.19.

There is a truth in that saying o
Chrysostom (*Præstat serpentem prove
lutum in visceribus habere quam in
vidiam*;) A man were better have
Serpent tumbling in his bowels, the
envy; for if a Serpent have food
given

ten it, it will not feed upon a
n; but the more food is given to
y, the more it gnaweth him, in
oſe bowels it is. It is the Juſtice
envy to kill and torment the en-
us: Envy, it tortures the affe-
ons, it vexes the mind, it inflames
blood, it corrupts the earth, it
ſts the Spirits, and ſo it becomes
s tormentor, and mans execu-
ner, at once; take heed Chriſtians,
e heed of an envious eye, for that
ally looks upon other mens en-
yments thorow a Multiplying
aſs, and ſo makes them appear
ater and bigger then they are;
this increaſes torment, this of-
makes a Hell.

It is reported of *Panormitanus* that
queſtion being asked before King
nderick, what was good for the
e-ſight, and the Phyſitians an-
ering ſome one thing, ſome ano-
er; *Sannizarius* anſwered that en-
was very good; at which the
mpany ſmiling, he gave this rea-
n for it; becauſe that envy makes
things appear bigger then they
are.

are. Ah Christians! Envy is a Se
pent, a Devil that should be abh
red and shunned more then Hel
self. O Christian! with what hea
canst thou envy wicked mens pro
perity, and worldly felicity, if th
do st but lookup to thine own glo
and seriously consider of their
reckoning, and future calamity?
ves was one day ruffling in his P
ple Robes, Riches, and world
glory, & the next day he was rou
ing and roaring in the flames
hellish misery; and how soon t
may be the portion of those th
envyest, who can tell? and therefo
rather pity them, then envy the
none need more prayer and pi
than those that want hearts, t
those that have neither skill nor
topity themselves, to pray for the
selves; and such are wicked m
under their outward prosperi
and worldly glory, *Job.* 21.7--
But

Fourthly, If the best things
reserved for Believers till they co
to Heaven, O then let all Believ

contented, though they have but ort commons in this world! He at is an heir to a great eſtate, ough in his non-age he be kept ort, yet this comforts and contents n, that though things are now rt with them, it will be but a le while before the Inheritance is ed upon him and this makes him r up ſweetly and contentedly un r all his wants and ſtraits; Ah riſtians! Chriſtians! though for preſent your wants may be ma- , and God may cut you ſhort in ny deſirable enjoyments, yet it ll not be long before the Crown, Inheritance be fully ſetled up- you, and then you ſhall never w what want means more, what rt commons means more, there- e be content with your preſent dition, with your preſent por- , though it be never ſo little, er ſo mean, *Heb.* 13.5. *Let your ver ſation be without covetouſneſs, be content with ſuch things as you e* (or as the Greek hath it, τοῖς παροῦσιν, the things that are preſent) at

Phil. 4.12. 13,14 1 Tim. 6.6, 8.

Contenti præſentibus. So *Beza,*

at this time the Hebrews had be
plundered of all their goods, a
goodly things, *Chap.* 10. 34 And
had nothing, or that which was
good as nothing left; yet they m
be contentwithpresent things, wh
they hadchanged their Raiment f
Rags, their Silver for Brass, th
Plenty forScarcity, their Houses f
Holes, and Caves, and Dens, yet th
they must be conte
ed with present thing
when men cannot br
their means to th
minds, then they m
bring their minds
their means; and wh
this is done, then a litt e will se
the turn; a very little will serve
carry a man thorow his Pilgrima
& to bear his charges till he co
to his home, till he comes to H
ven; a little will serve nature,
will serve grace, though noth
will serve a mans lust. I have rea
one *Didymus*, a godly preacher
was b'ind; *Alexander* a godly m
being with him, asked him whe

If thou live according to nature, thou wilt never be poor; if according to opinion, thou wilt never be rich, said the Heathen. *Jerome.*

was not much troubled and af-
ſted for want of his ſight? O yes!
d *Didymus*, the want of my ſight
a verygreat grie and affliction to
e; whereupon *Alexander* chid
m, ſaying, Hath God given thee
e excellency of an Angel, an
poſtle, and art thou troubled for
e want of that which Rats and
ce, and brute Beaſts have? And
Auguſtin upon the 12th. *Pſalm*
ings inGodrebuking a diſconten-
d Chriſtian, thus; What is thy
ith? have I promiſed thee theſe
ings? what? wert thou made a
hriſtian that thou ſhouldeſt flou-
ſhhere in this world? So may I
y toChriſtians that are diſconten-
d,diſquieted and diſturbed about
e want of this or that worldly
mfort; why are you troubled
outthe wantof thisor thatworld-
enjoyment? youthat have an in-
reſt in God, an intereſt in theCo-
mant, a right to Chriſt, a title to
eaven; you that have ſo much in
and, and more in hope; you that
ave ſo much in expectation, and
ſo

If there were any happineſs in Riches, the gods would not want them, ſaid *Seneca*.

so much in reversion; why do y
sit sighing for the want of this o
ward comfort, and complaining
the want of that outward conte
ment, considering what great a
glorious things are reserved in H
ven for you? It was said of the gr
Duke of *Guise*, that (though he w
poor, as to his present possession
yet he was the richest man in *Fra*
in Bills, Bonds, and Obligatio
because he had engaged all
Noblemen in *France* unto hims
by advancing of them; a Christi
though a *Lazarus* at *Dives* do
yet in respect of his propriety
God, and his interest in the Co
nant, he is the richest, and the h
piest man in all the world; and w
then should he not be conte
Well, remember Christian, that
shortest cut to riches, and all wo
ly contentments, is by their c
tempt; it is great riches, it is the h
riches not to desire riches; and G
usually gives him most that co
least. When two Monks cam
King *William Rufus* to buy an

splace, and indeavoured to out-
each other; a third Monk that
e to wait on them, was asked
t he would give, he anſwered
a penny; I came to wait on him,
t ſhall have theplace, upon which
King gave the waiter the place:
ſo doth God often carry it to-
rds his people in this world; they
t ſeek it leaſt, ſhall have moſt.
mon begs a wiſe heart, and God
s him that, and abundance of
d and ſilver, and honour, and
t not, into the bargain: the beſt
y to have much, is to be content-
with a little.

I have read of *Dionyſius*, how he
k away from one of his Nobles
oſt his whole eſtate, and ſeeing
n neverthelesſ continue as chear-
and well contented as ever, he
e him that again, and as much
re; this is a common thing with
od, as *Iob*, and many thouſands
witneſs; the beſt way to have a
nd, is to be contented with a
nny; the beſt way to have hun-
ds, is to be contented with
pounds,

Plutarch

Job 1. and the laſt of Job compared.

pounds; and the best way to h
thousands is to be contented w
hundreds. Ah thou unquiet
discontented Christian! canst th
read over that saying of *Cat*
Heathen, and not blush? (*Si q*
est quouter, utor; si non, scio quis
mihi vitio vertunt, quia multis egeo
ego illis, quia nequeunt egere:) I h
neither house, nor pl te, nor g
ments of price in my hands; wh
have, I can use; if not, I can w
it; Some blame me, because I w
many things, and I blame them,
cause they cannot want. How m
thousand Christians in these kn
ing and professing days, might
Heathen put to the blush? O C
stians! Christians! Let the rem
brance of the Crown, the K
dom, the Treasures, Pleasures
Glories that are reserved in He
for you, make you bear up sw
ly and contentedly under all
outward wants in this w
But

Aulw. Gellius reports this of him.

Fifthly, If the best and gre
things are reserved for Believer

hey come to Heaven, then make
ot a judgment of the Saints con-
ition by their preſent ſtate; if you
o, you will condemn the Genera-
ion of the Juſt; what though they
re now in rags; it will not be long
efore they are cloathed in their
oyal Robes; what though they
re now abaſed, it will not be long
efore they ſhall in the ſight of all
he world be highly advanced; what
hough they are now under many
ants, it will not be long before
hey ſhall be filled with all fulneſs;
hat though they are now under
any tryals and afflictions, yet
will not be long before all tear,
all be wiped away from their eyes
d their ſighing turned into
ging, and everlaſting joys ſhall
upon their heads; and therefore
o not judge of their condition by
eir preſent ſtate If you will needs
judging, then look that you judg
ghteous judgment; then look
ore at the latter end of a Chriſtian
an the beginning. Remember the
tience of *Job*, and conſider what

Pſa. 37. 12
13, 14, 15.
Mat. 7. 1.
2. 1 *Cor.*
4. 5.

Joh. 7. 24.

Iam. 5. 11.

end the Lord made with him. Look not upon *Lazarus* lying at *Dives* door, but lying in *Abrahams* bosom. look not to the beginning of *Joseph* who was so far from his dream that the Sun and Moon should reverence him, that for two years he was cast where he could neither see Sun nor Moon, but behold him at last made Ruler over all *Egypt* and reigning fourscore years like a King. Look not upon *David*, when there was but a step between him and death; nor as he was envied by *Saul*, and hated by his Courtiers, but behold him seated in his Royal Throne (where he reigned forty years gloriously) and died in bed of Honour, and his Son *Solomon*, and his Nobles about him. When *Israel* was dismissed out of *Egypt*, it was with Gold and Earings; and when the Jews were dismissed out of *Babylon*, it was with great Gifts, Jewels and all Necessary Utensils. *Mark the perfect man, and behold the upright, the end of that Man is Peace.* Whatever

Gen. 37. 9.

Gen. 41. 40.--46.

Exod. 11.

Ezra. 1.

Psa. 37. 37

was

wants, the straits, the troubles, the trials of the Saints are in this world, yet their end shall be peace, their end shall be glorious; the best things are reserved for them till last, and therefore do not, O do not judge of their condition by their present state, but rather judge of them by their future condition, by that glory that is reserved for them in Heaven. But

Rom. 8. 24 25. ch. 2. 5 Tit. 1. 2. Acts 5. 7. Tit. 2. . Col. 1. 5. 1 Thes. 5. 8 1 Pet. 1. 3. 1 Ioh. 3. ch. 2. 3.

Sixthly, If the greatest and choicest things are reserved for believers till they come to Heaven, why then let believers keep up in their own souls a lively hopeful expectation of enjoying these great and glorious things that are laid up for them; the keeping up of these hopes will be the keeping up of your hearts; the keeping up of these hopes, will be the bettering of your hearts; the keeping up of these hopes will make every bitter sweet, and every sweet more sweet: the keeping up of these hopes will make you bear much for God, and do much for God.

When *Alexander* went upon hopeful expedition, he gave awa his gold; and when he was aske what he kept for himself, he an swered (*Spem majorum & meliorum* the hope of greater & better thing

Ah Christians! there is no wor so high and noble, there is no wor so hard and difficult there is n work so low and contemptible, bu the Hopes of the great things rese ved in Heaven for you, will put yo upon it.

Galen speaks of a Fish called *Ur noscopus*, which hath but one eye, that is so placed, that it is alwa looking upwards towards Heave and so should a Christians eye Hope be always fixed on God, Promises on Heaven, on the Inh ritance of the Saints in light, a on all those precious and glori things that are laid up for the in that Royal Palace where Chr is all in all.

A devout Pilgrim travelling Jerusalem, and by the way visit many brave Cities, with their m

mo

monuments, & meeting with many kindly entertainments, would often ſay, I muſt not ſtay here, this is not *Jeruſalem*, this is not *Jeruſalem*; ſo ſaith a Chriſtian in the midſt of all his worldly delights, comforts, and contents; O theſe are not the delights, the comforts, the contents that my Soul looks for, that my Soul expects and hopes to enjoy. I look and hope for choicer delights, for ſweeter comforts, or more ſatisfying contents, and for more durable riches.

Ah Saints! Ah Souls! ſhall the great heirs of this world live upon their hopes, and keep up their hopes, that their Inheritances ſhall in time be ſetled reſpectively upon them, and will not you, will not you live upon your hopes, and keep up your hopes of enjoying all the treaſures, pleaſures, and glories that are reſerved in Heaven for you? A Chriſtians Motto always (or alway ſhould be) *Spero meliora*, I hope for better things, I hope for better things then any the

world can give to me, or than any that Satan can take from me. A Christian is always rich in hope, though he hath not always a peny in hand. But

Heb. 11. 38. Phil. 3. 14 Psa. 63. 4. 1 Cor. 2 9.

Seventhly, if there be such great and glorious things reserved for you in Heaven, then do nothing unworthy of your dignity, nor of that glory that is laid up for you; your calling is high, your honour is great, your happiness is matchless; you have so much in premises, so much in expectation, and so much in reversion, as cannot be conceived, as cannot be expressed; therefore do not you stoop to sin, nor bow down to Satan, nor comply with the world.

When *Alexander* was moved to run with some persons of inferiour rank, he refused, saying, It was not fit for *Alexander* to run in a race with any but Princes and Nobles.

Ah Christians! are you not more nobly born? are you not better bred? have you not more Royal hopes, than to stoop to lust, or

or to do as the men of the world do?

Antigonus being invited to dinner, where a notable harlot was to be present, asked counsel of *Menedemus* his Tutor, what he should do? and how he should carry himself? his Tutor bade him remember that he was a Prince, that he was the Son of a King, and this would preserve him.

Ah Christians! nothing will preserve you from being base, like the remembrance of your present dignity, and of that future glory that is laid up for you.

Ah Christians! you are Kings elected, you are Heirs apparent of a Crown, of a glorious Crown, of a weighty Crown, of an incorruptible Crown, of an everlasting Crown of Glory; O why then should you be crowning your selves with Rose-buds? why then should you take up in the low enjoyments, & poor contentments of this world?

O say not of this World, as *Peter* of his little heaven, (*bonum est esse hic*) it is good to be here.

It was a generous speech of (that

Heathen) *Themistocles*, who coming by a thing that seemed to be a Pearl in the dark, scorned to stoop for it, but bid another stoop, say, stoop thou for this Pearl, for thou art not *Themistocles*. O let the men of the world, stoop, and take up the world, O let them whose practice speaks them out to be of the world, and to be worshippers of the Golden Calf (the world) let these dance about it, bow down to it, and take up in it; but let the Heirs of Heaven divinely scorn to bow down to earth, or to take up in it, or to be much taken with it. It was a good saying of *Seneca* (*Major sum & ad majora natus quam ut mancipium sim corporis mei*) I am too great and born to greater things than that I should be as a slave to my body.

Sen. Epist. 65.

Ah Christians! you are too great, and born to greater things than that you should be slaves to your bodies, or slaves to your lusts, or slaves to the world; can you seriously consider of the great things

tha

hat are reserved in Heaven for you, d not set your feet upon those ngs that men of the world set eir hearts upon? can you look up your future glory, and not blush be taken with the glory of this orld?

What *Alexander* the Great said one of his Captains, that was alled *Alexander* (*Recordare nomi- Alexandri*) remember the name *Alexander*, and see (said he) at you do nothing unworthy of e name of *Alexander*; So say I, member, O Christian, thy name; member thy dignity and glory, d see that thou dost nothing un- rthy of the one, or the other.

t,

Eightly, if the best and greatest ings are reserved for e Saints till they com heaven; then let them fire & long to be pos- ssed of those blest d ings that are reserv- d in Heaven for them. O how do heirs of this world long to have

Tota vita boni Christiani sanctum desiderium est, the whole life of a good Christian, is an holy wish, saith one.

their estates in their own hands, how do they long to have their inheritances setled upon them! Some of them wishing their Relations dead, that stand between them and their inheritances; and others of a little better nature, wishing them in the bosom of *Abraham*, that they might come to inherit, and that they may suck the sweet, and take up their rest in their worldly inheritances: And shall not the Saints desire and long to be in a full and happy possession of that Crown, of that inheritance, of those Jewels that are reserved in Heaven for them? Oh Christians! how is it, why is it, that your heavenly *Jerusalem*, your mansions above, your glorious treasures, suffer not an holy violence, in respect of your earnest wishes, and burning desires after them?

Justin Martyr. Apol. 2. The Primitive Christians did so hunger and thirst, look and long, wish and desire after this heavenly Kingdom, this glorious Inheritance, that the *Roman* State had jealousi

jealousie of them, as if they had affected their Kingdom, and their worldly glory; but where is that spirit now to be found? Most men live now as if there were no heaven, or else as if heaven were not worth a seeking, worth a desiring, as if heaven were a poor, low, comtemptible thing.

But ah Christians! you have learned better, and therefore be you much in desiring and longing to get into that glorious City, where streets, walls, and gates, are all gold, yea, where Pearl is but as mire and dirt; and where are all pleasures, all treasures, all delights, all comforts, all contents, and that for ever; this word forever, is a bottomless depth, a conception without end; it is a word that sweetens all the glory above, and that indeed makes heaven to be heaven. I can hardly call him a Christian that doth not long more after spirituals, and after the great things that are reserved in heaven for the Saints, than *Ulysses* did for the smoke of his house after

after ten years absence. But

Ninthly, If the best and greatest things are reserved for the Saints till they come to Heaven; then, O let not the men of the world envy the Saints while they are here in this wilderness!

James 2. 5. Ah sinners, sinners! the people of God have but little in hand, though they have much in hope; they have but little in the bag, whatever they may have in the bank; they have but little in the Cistern, whatever they may have in the Fountain; they have but little in possession, whatever they may have in reversion; and therefore do not envy them: Who but Monsters will envy the Child in the Cradle, or in the Arms, or in his non-age, though he be an heir to a great estate, in as much as it is out of his hand, and he is not in the possession of it? and yet such Monsters this world affords, who are filled with envy against Christs precious ones, though their estates are out of their hands. Old *Jacob* speak-

peaking of his Son *Joseph*, saith, That the Archers have sorely grieved him, and shot at him, and hated him; and *Hierome* expounding the words, noteth (*Hic invidiam cum arcu & sagittis introduci ad sagittandum quod immaculatum est*) that here envy is brought in with a bow and arrows shooting at that which is immaculate, and where there is no spot to be a mark for it; or else, as an archer doth set up some white thing to be the mark at which he shoots; so it is the whiteness of some good thing or other against which envy shoots. Such is the wrath, the rage, the hatred, the envy of wicked men against the Saints, that they will still be envying of them upon one score or another; such was *Sauls* envy to *David*, that *David* chooses rather to live under King *Achish* an enemy, than to live under *Sauls* envy; nay, such was *Sauls* envy against *David*, that when *David* played on his Harp, to cure him of the evil Spirit that haunted him, that he threw his spear at him to destroy

Hieron. in quæstionib. Hebræ.

Bern. de inter. domo c. 2.

ſtroy him (*malens a malo ſpiritu torqueri, nam Davidem vivere*) chooſing rather to be tormented with an evill ſpirit, then that *David* ſhould live. And ſuch was *Cains* envy to *Abel*, that though he had but one Brother, nay, though there was but one Brother in all the world, yet enraged envy will waſh her hands in that Brothers blood.

Chryſologus noteth of the rich glutton, who would have *Lazarus* to be ſent to him, that being ſtill cruel and envious towards *Lazarus*, he would have him to be ſent (*Ad infernum de gremio, de ſolio ſublimi ad profundiſſimum chaos, ad tormentorum ſtridorem, de ſancta quiete beatorum*) to hell from the boſom of *Abraham*, to the bottomleſs gulfe, from the higheſt Throne of glory, to the gnaſhing and grinding of torments, from the holy reſt of the bleſſed; the truth is, Envy ſticks ſo cloſe to the hearts of wicked men, that courteſies provoke it, offices of love.

Envy is like certain Flies called Cantharides, who light ſpecially upon the faireſt Wheat, and moſt blown Roſes.

love and respect swell it, and an eminency in gifts or graces enrages it, no man of worth hath ever escaped it. Neither mine accusers, nor any crime (saith *Socrates*,) can kill me, but envy only, which hath, and doth, and will destroy the worthiest that ever were; and therefore the same person wishes, that envious men had more eyes, and more ears then others, that so they might be tormented more then others, by beholding others happiness. Well sinners, if notwithstanding all that hath been said, you will still be envious against those gracious souls, that have but little in hand, though they have much in hope; if you will be envious against those who stand between you and wrath, between you and Hell; if you will be envious against those, to whom (as instruments) you are beholding for all the mercies, comforts and contents, that you enjoy in this world, then know, that your envy will torture you, your envy will slay you, your envy will prepare the hottest, darkest,

Pro. 14. 30. Job. 5. 2. *Mat.* 27. 13, 14, 15.

darkest, and lowest place in Hell for you. But

Tenthly, If the best things are reserved for Believers till they come to heaven; then let not any outward losses trouble you, nor deject you; what is thy loss of a house made with hands, to one eternal in the *Heavens*? what is thy loss of rags to the Royal Robes above? what is thy loss of Earth to thy gain of Heaven? what is thy loss of a Husband, wife, Child, Friends, to the enjoyment of God, Christ, Angels, and the Spirits of the just men made perfect?

2 Cor. 5. 1. Rev 6. 11. ch. 7. 9. 13. 14.

When *Paulinus Nolanus* his City was taken from him by the *Barbarians*, he prayed thus to God; Lord let me not be troubled at the loss of my gold, silver, honour, &c. for thou art all; and much more then all those unto me.

A Philosopher of *Megura*.

When *Demetrius* asked *Stilpo* what loss he had sustained, when his Wife, his Children and Countrey were all burnt, he answered, that he had lost nothing, counting that onely

nely his own, which none could
te from him, to wit, his vertues;
hat an unlovely, what an un-
omely thing would it be, to see a
ch Heir, upon the loss of a Ribbon
ut of his Hat, or upon the loss of
Glove from his Hand, *&c.* to stand
ghing and grieving, vexing and
menting? or to see a Prince, upon
e burning up of his stables, and
t-houses, to stand ringing his
nds, and beating his Brests, and
cry out undone, undone, when
s Royal Palace is safe, his Crown
fe, his Treasures safe? as unlove-
, yea, a more unlovely and un-
omely thing it is to see a Saint up-
n the account of losing wife, child,
iend, *&c.* to cry out undone, un-
one, no sorrow to my sorrow, no
ss to my loss, when his great All is
fe, when his Crown, his Heaven,
s Happiness, his Blessedness is safe.
sil bringing in *Job* comforting his
fe under all their sad losses and
lamities, makes him speak thus;
mper prospere agere solius est Dei;
bisti liquidum vitæ laticem, & tur-
bidum

Basilius Homiliar. 23.

bidum jam toleranter bibe) it belongeth to God only, always to enjoy contentment. Thou hast drunk of the clear waters of this life; now drink of them patiently, when they are troubled. But

Eleventhly, If the best things are reserved for Believers till they come to Heaven, then let Believers live chearfully, and walk comfortably up and down in this world. Ah how chearfully and merrily do many great heirs live! though for the present things go hard with them, the hopes of a good Inheritance makes them sing care and sorrow away. It is not for the honour of Christ, nor for the glory of the Gospel, to have the Heirs of heaven look so sadly, and walk so mournfully, and so dejectedly, as if there were no Heaven, or as if there was nothing laid up for them in Heaven; it becomes not the Sons of glory, with *Rachel*, to give so much way to weeping, as to refuse to be comforted. Dost thou not remember, O Christian! that the joy

Psal. 33:1
Ps. 39. 12.
Isa. 44. 16
Joel. 2. 23.
Zech 10. 7

Phil. 3 1.
ch. 4. 4.

Neh. 8. 10.

y of the Lord is thy ſtrength; y doing ſtrength, thy bearing rength, thy prevailing ſtrength? at haſt thou forgotten, that the y of the Lord is thy ſtrength to e, and thy ſtr ngth to dye? if t; why with *Cain* doſt thou walk and down with a dejected coun-nan e, with a caſt down counte-nce? A beautiful face is at all mes pleaſing to the eye, but then ecially when there is joy mani-ſted in the countenance; j y in the e puts a n w beauty upon a per-n, and makes that which before beautiful, to be exceeding beau-ful; it puts a luſtre upon beauty. So th joy put a luſtre, and a beauty on a Chriſtian, and upon all his rds, his ways, his works; it was is that made the faces of ſeveral artyrs to ſhine as if theyhad been faces of Angels. One obſerves *Chiſpina*, that ſhe was chearful hen ſhe was apprehended, and yful when ſhe was led to the dge, and merry when ſhe was t into priſon; ſo when ſhe was bound,

Auguſtin. in Pſal. 137

bound, when she was brought forth, when she was lifted up in a cage, when she was heard, when she was condemned, in all these things she rejoyced; so that they whowere miserable, thought her to be miserable, who indeed was happy under a spirit of joy: when *Cæsar* was sad, he used to say to himself (*Cogita te Cæsarem esse*) think thou art *Cæsar*. Ah Christians! when you are sad and dejected, think of your dignity and glory, think of all those precious and glorious things that are reserved in Heaven for you.

It becomes not Christians, who have so much in reversion, to be like *Agelastus* (Grand-Father to *Crassus*) who never laughed in all his life, save once, and that was when he saw a Mare eating of Thistles; nor like *Anaxagoras Clazenius*, who was never seen to laugh or smile, from the day of his birth, to the day of his death Christian I desire to leave that serious and sad word upon your hearts,

Deut.

Deut. 28.47,48. *Becauſe thou ſerveſt not the Lord thy God with joyfulneſs and with gladneſs of heart, for the abundance of all things; therefore ſhalt thou ſerve thine enemies, which the Lord ſhall ſend againſt thee, in hunger, and in thirſt, and in nakedneſs, and in want of all things; and he ſhall put a yoke of Iron upon thy neck until he have deſtroyed thee.* Sad ſouls, it will be your wiſdom to make this Scripture your daily companion, and to ponder it ſeriouſly in your hearts, as *Mary* did the ſaying of the Angel. God takes it ſo unkindly at his peoples hands, that they ſhould be ſad and ſighing, lamenting and mourning, when they ſhould be reioycing and delighting themſelves in the Lord, for the abundance of his mercies; that he threatens to purſue them with all ſorts of miſeries and calamities to the very death. A ſad dejected ſpirit opens many foul mouths that God would have ſtopt, and ſads many precious ſouls that God would have gladded, and diſcoura-

ges

ges many weak Christians, and young beginners, whom God would have encouraged, and animated; & therefore we need not wonder God should deal so sadly & severely with such sad souls, who make little of sadding many at once. *viz.* God, Christ, the Spirit, and many precious ones, of whom this World is not worthy; Surely there is infinitely more in the great and glorious things that are reserved for Believers in Heaven, to joy and rejoyce them, than there can be in all the troubles and trials, afflictions and temptations that they meet with in this World, to sad grieve and deject them. Ah Christians! the great and glorious things that are reserved in Heaven for you will afford you such an exuberancy of joy, as no good can match, as no evil can over-match; witness the joy of the Martyrs, both ancient and modern. Oh how my heart leapeth for joy, (saith one of them) that I am so near the apprehension of eternal bliss. But

See Acts and Mon. 1668, 1669, 1670; &c.

Twelfthly

Twelfthly, if the best and great-
t things are reserved for Believers
ll they come to Heaven, why then
e not Believers be unwilling to
e; yea, let them rather court it,
d when it comes, sweetly wel-
m it; there is no way to Para-
se, but by this flaming sword;
ere is no way to those heavenly
asures, but thorow this dark en-
y; there is no way to life, immor-
ty and glory, but by dying; there
no coming to a clear, full and
nstant fruition of God but by dy-

g, *Augustine* upon those
rds, *Gen* 33. 20, 21. *Thou canst not see my face and live* makes this short, t sweet reply; *Then rd let me die, that I y see thy face. Shall I ever* (saith one) *yes*; *shall I die at all, yea, y ther, Lord, if ever why not now, y not now?* So S^t. *Andrew*, saluting Cross on which he was crucified, dout, *Take me from men, and re-e me to my Master.* So *Lawrence Sanders*

So *Moses Jacob* and old *Simeon.*

So *Cowper, Nazian-n, Faninus, Cyprian* young Lord *Harrington*, and others, &c. *Præcipit ut quisque vitam suam futuri desiderio laboret, præsentiam tædio.* Bern.

Sanders, when he was come to ſtake at which he was to be bu kiſſed it ſaying, *Welcome the C of Chriſt, welcome everlaſting li*

Ah Chriſtians! can you rea ver theſe inſtances, and not bl and not be troubled that theſe w thies ſhould be ſo ready, an willing to dye, that they mi come to a happy fruition of t glorious things that are reſer in Heaven for them, whileſt you unwilling to dye, whilſt your ſires are rather (with *Peter*) to b Tabern cles here, then to be full fruition of God, and in a py poſſeſſion of your Heav Manſions? *Cyprian* tells of a Biſ who being near his death, an willing to dye, and praying to for a longer life, an Angel appe unto him, and with an angry c tenance reproving him, ſaid (*timetis; exire de vita non vultis faciam vobis?*) ye fear to ſ ye will not go out of this life, ſhall I do unto you? Ah Chriſt Chriſtians! how juſtly may tha

Mat. 17. 4. John 14. 2, 3.

Cyprian de immortalitate.

hich brings forth but little fruit,
t when they ſhall by death be
anſplanted to Heaven, they ſhall
like the Tree in *Alcinous* Gar-
n, that had always bloſſoms, buds,
l ripe-fruits, one under ano-
er.

In the Iſland of St. *Thomas* (on
eback ſide of *Africa*) in the midſt
it is a Hill, and over that a con-
nal Cloud, wherewith the whole
land is watered and made fruit-
l. Such a Cloud will Jeſus Chriſt
o all thoſe precious ſouls that
l be tranſplanted from Earth to
aven.

O why then ſhould Believers be
willing to dye, ſeeing that their
ng day is but a tranſplanting
of their ſouls from Earth to
aven, from a Wilderneſs to a Pa-
ſe? But in the

Fifteenth place, As a Believers
ng day, is the day of his tranſ-
ntation, ſo his dying day is the
of his coronation: Here Belie-
s are Kings elected, but when
y die, they are Kings crowned;

now they have a Crown in reve
sion, but then they shall have
Crown n possession; Now the
Iam. 1.12 have a Crown in hope, but the
Rev. 2.10 they shall have a Crown in han
Death will at last bring the soul to
Crown without thorns, to a Crow
without mixture, to a righteo
Crown, to a glorious Crown, to a
everlasting Crown: Though a Crow
be the top of Royalty, and thou
beyond it the thoughts and wish
of mortal men extend not, yet mo
may say of their Earthly Crowns,
that King said of his, O Crow
more noble then happy; but dea
will set such a Crown upon a Beli
ers head, as shall always flourish a
Ps. 132.18 as shall make him happy to all
ternity; here the Believer, (as his
viour before him) is crowned w
thorns, but death will turn t
Crown of thorns into a Crow
pure gold.

1.3. Upon a triumph, all the Em
rour *Severus* his Souldiers, for
greater pomp, were to put
Crowns of Bays on their heads,
th

there was one Chriſtian among them that wore his Crown on his arm; and it being demanded why he did ſo, he anſwered (*Non decet Chriſtianum in hac vita coronari*) it becomes not a Chriſtian to wear his Crown in this life: The Truth is a Chriſtians Crown never ſits ſo faſt, nor never ſo well becomes him, as when it is put on by a hand of death. Here moſt Princes Crowns are the fruits of unrighteouſneſs, but death will at laſt put upon the believer a Crown of Righteouſneſs, 2 Ti, 4 7.8
or a righteous Crown: & ſo it is called, not only becauſe it is purchaſed by the righteouſneſs of Chriſt, but alſo to difference it from thoſe unrighteous Crowns, or Crowns of unrighteouſneſs, that the Princes of this World put upon their own 1 Co. 9. 25.
heads; earthly Crowns are corruptible, but death will put on the heads of Believers an incorruptible Crown. Worldly Crowns are fading and withering. Though King *William* the Conquerour was crowned three times every year (during his reign)

at three several places, *viz. Gloucester*, *Winchester* and *Westminster*, yet how soon did his Crown fade and wither.

1 Pet. 5. 4. But death will put such a Crown upon the Believers head; as shall never fade nor wither. Worldly Crowns are tottering and shaking, most Princes Crowns hang but on one side of their heads, and all the interest, power and policy, cannot make them sit fast on both sides; but death will put upon the head of Believers an immortal Crown, an unmovable Crown, an everlasting Crown, an eternal Crown, a Crown that none can shake, that none can take, that none can conquer or overcome.

R. v. 2. 10. 17, 18. Oh! Why then should Christians be afraid to die, or unwilling to die, seeing that their dying day is but their Coronation day? who would be unwilling to ride to a Crown thorow a dirty Lane, or a rainy day. But in the

Sixteenth place, A gracious Soul shall never die till his work be finished

ished, and he prepared to die, and why then should he be unwilling to dye, when his work is done, and be prepared to go home? when God hath no more work for you to do in this world, why then should you be unwilling to dye, to go home? now till your work be finished that God hath cut out for you in this world; no power nor policy shall ever be able to cut off the thred of your lives in despite of all the world, and all the powers of hell; you shall do that work, be it more or less, that God hath appointed you to do in this world. The life of Christ was very often in danger, both among pretended friends and professe! foes, but yet he still escapes all the snares that they had laid for him, and all the pits that they had digged for him; and that upon this very ground, *That his time was not yet come, his hour was not yet come,* John 7.30. *Then they sought to take him but no man laid hands on him, because his hour was not yet come.* 8.19,20. *Then said they unto him,*

God often bridles wicked mens malice and fury invisibly.

where is thy Father? Jesus answered Ye neither know me nor my Father, if ye had known me, ye should have known my Father also. These words spake Jesus in the Treasury, as he taught in the Temple, and no man laid hands on him, for his hour was not yet come. God can and will secure his people from the rage and malice of their enemies, by a secret & invisible hand of Providence, till they have finished the work that he hath set them about in this world. *David* was surrounded with Enemies on all hands but yet in spight of them all he kept up till his work was done, *Act.* 13. 36. For *David* after he had served his own Generation by the Will of God, fell asleep; though many thrust sore at him, yet he did not fall asleep he did not die till he had served his Generation. Bonds and afflictions waited on *Paul* in every City so in that 2*Cor.* 11.23,28. *In stripes above measure, in prisons more frequent in deaths often.* O. the *Jews* five times received I forty stripes save one (the Lord commanded that the number

Acts 26. 23.

ſtrokes ſhould not exceed forty, *Deut.*25.3. and therefore the *Jews* at they might not tranſgreſs at Law, gave one leſs. Thrice was beaten with rods, once was I ſtoned, rice I ſuffered ſhipwrack, a night d a day *I* have been in the deep, journeying often, in perils of wa-rs, in perils of robbers, in perils mine own Countrymen, in perils the Heathen, in perils in the City, perils in the Wilderneſs, in perils the Sea, in perils among falſe Bre-ren, in wearineſs and painfulneſs, watchings often, in hunger and irſt, in faſting often, in cold and akedneſs; and yet notwithſtand-g all theſe hazards, hardſhips, ngers, deaths: *Paul* lives, and avely bears up till his work was ne, his courſe finiſhed, 2 *Tim.* 7,8. *I have fought a good fight, I ve finiſhed my courſe; I have kept the ith.* And ſo in that, *Rev.* 11.7. *The aſt that aſcended out of the bottom-ſs Pit, and that made war againſt the o Witneſſes, could not overcom them r kill them, till they had finiſhed their*

Act. 16. 23. Acts 14. 19, 27.

teſtimony. Chriſtians ſhall live t
finiſh their teſtimony, and to do a
that work that God hath cut ou
for them to do, in ſpight of all th
beaſts in the World, in ſpight o
Hell, or Antichriſt.

It was ſo with *Ambroſe*, a certai
Witch ſent her ſpirits to kill him
but they returned anſwer, that Go
had hedged him in as he did *Job*
ſo that they could not touch him

Another came with a ſword t
his Bed-ſide to have killed him, bu
he could not ſtir his hand, till re
penting, he was by the prayer o
Ambroſe reſtored to the uſe of hi
hands again; no means, no attempts
could cut him off till his work wa
done.

So for *Luther* a poor Friar t
ſtand ſo ſtoutly againſt the Pope
this was a great Micacle, but tha
he ſhould prevail againſt the Pope
as he did, this was a greater, and
that after all he ſhould die in hi
Bed (notwithſtanding all the en
nemies he had, & the ſeveral deſign
they had to have deſtroyed him
th

is was the greateſt of all; and yet
r all that the Pope, or the Devil
s Father could do, *Luther* when
e had finiſh d his Teſtimony, dies
his ſed: O why then ſhould any
riſtian be unwilling to die, ſeeing
e ſhall not die till his work be
ne, till his Te ti.ony be finiſhed?
And as a Believer ſhall not dye
l his work be done, ſo he ſhall
t die till he be prepared to die.
Believer is always habitually pre-
red to die, I e en then when he is
t actually prepared, yet then he
habitually prepared to die; for he
th not his Ark to build, nor his
mp to trim, nor his Oyl to buy,
r his Pardon to ſeal, nor his Peace
make, nor his Graces to get, nor
s Intereſt in Chriſt to ſeek, n r Di-
ne favour to ſecure, nor a Righ-
ouſneſs to look after, *&c.* That
omiſe is full of honey and ſweet-
ſs that you have in *Job* 5. 26. *Thou
alt come to thy grave in a full age.
e as a ſhock of corn cometh in, in his
aſon.* The Husbandman brings not
s Corn into his Barn till it be full

ripe, no more will God take hi
Children out of this world, till the
are fit for another world, he wi
not transplant them from earth, ti
they are fit, till they are prepare
for Heaven. It is with Christians a
it is with the fruits of the earth
some are ripe sooner, some later; bu
as we, so God will gather none ti
they are ripe for glory: Some few
like some fruits, are ripe betimes, o
ther Christians, like other fruits, ar
a longer time ripening, and so Go
gathers his fruit in as they ripen
some sooner, some later, but non
till they are, (in a measure) ripe fo
Heaven. And why then should
Christians be unwilling to die, see
ing they shall not die, till they ar
prepared to die? I do not say they
shall not die till they think they
are fit to die, or till they say they
are prepared to die, for they may be
graciously prepared, and sweetly fit
ted to die, and yet may judge other-
wise, by reason of Satans sleights, o
some Spiritual distemper that may
hang upon them, or from a natura

fea

fear of Death, & ſome great unwillingneſs to die; but they ſhall not die till they are either actual, or habitually prepared to die, till they are ripe for glory; and therefore be not, O be not Chriſtians, unwilling to die. But in the

Seventh place, When a Righteous man dies, he ſhall leave a ſweet ſavour behind him, his name ſhall live, when he is dead; Are not the names of the Patriarchs, Prophets, Apoſtles, Martyrs, and other Saints, a ſweet ſavour to this very day? We know there is no ſweet ſavour, to that they have left behind them, *Pſal.*112.6. *The Righteous ſhall be had in everlaſting remembrance*, Prov.10.7. *The memory of the juſt is bleſſed.* The Septuagint thus tranſlates it, the memory of the Juſt is with Praiſes; many are the Praiſes that wait on the Name of the Juſt, when their bodies are in the duſt; no ſcent ſo ſweet as that which the Juſt man leaves behind him, *Eccleſiaſt.* 7. 1. *A good Name is better then pre-* Heb. 11

tious

The initial letter ב of the Hebrew word *Tob*, that is for good here, is bigger then ordinary, to ſhew the exceeding excellency of a good Name,

cious Oyntment; he doth not ſay, a great name, a name ariſing from outward greatneſs, but a good name, a name ariſing from inward goodneſs, and manifeſted by outward Holineſs, that's the name that is better then precious oyntment; oyntment only reaches the Noſtrils, but a good Name reaches to the chearing and the warming of the heart. The *Chaldee* reads this verſe thus (*Melius eſt omen bonum quod comparabunt juſti in hoc ſæculo, quam unguentum unctionis, quod fuerit inunctum ſuper capita Regum & Sacerdotum*); Better is the good name which the Juſt ſhall obtain in this world, than the oyntment of anointing, which was poured upon the heads of the Kings and Prieſts: though a Believer may not leave great ſums of money behind him, nor yet thouſands, nor hundreds a year behind him, yet he ſhall leave a good Name behind him, which anſwers to all, nay, which out-weighs all the riches, gallantry, and glory of this world. That Heathen hit right who ſaid,

(*Ego*

Ego si bonam famam frevabo, sat di- Plautus.
tiro. If I may but keep a good name, I have wealth enough; it is greater mercy to leave a good name behind us, than to leave the riches of a Kingdom, yea, of a world behind us. But in the

Eighteenth place, Death is nothing but the believers in-let into glory; Death is the gate of life, it is the way to Paradise; it is the bid-wife to bring Eternity to bed. When *Jacob* saw the Chariots that were to bring him to *Joseph*, his spirit revived: Ah Christian, Death is the Chariot that will bring thee not only to a sight of *Jacob* and *Joseph*, but also to a blessed sight of God, Christ, Angels, and the Spirits of just men made perfect; here we meet with many in-lets to sin, to sorrow, to affliction, to temptation; but Death of all in-lets is the most happy in-let, it lets the soul into a full fruition of God, to the perfection of grace, and to the heights of glory; and why then should a gracious soul be unwilling to die? But

Gen. 45. 27. Heb. 12. 23, 24.

I muſt haſten to a cloſe; therefor
in the

Ninteenth place, Was Jeſu
Chriſt ſo willing to leave Heaven
his Fathers boſome, his Crown, hi
dignity, his glory, his Royal atten
dance, to come into this world, t
ſuffer the ſaddeſt, and the heavie
things that ever was thought o
that ever was heard of, for thy ſin
for thy ſake? and wilt thou be u
willing to die, and go to him, wh
hath ſuffered ſo much, who hat
paid ſo much, who hath prepare
ſo much for thee? Ah Chriſtian
Chriſtian! why doſt thou not rathe
reaſon thus with thy own ſoul; Di
Chriſt die for me, that I might liv
with him? I will not therefore d
ſire to live long from him; all me
go willingly to ſee him whom the
love, and ſhall I be unwilling t
die, that I may ſee him whom m
ſoul loves? O! I will not, O!
dare not, O! I may not; othe
venture through many dangers, an
many deaths, to ſee their friend
and relations, and why then ſhou
de

One of the Fathers longed to die, that he might ſee that head that was crowned with Thorns

dest not thou, O Christian, be willing to venture through death, to the Lord of life, to him that is thy Crown, thy comfort, thy head, thy Husband, thy Heaven, thy All, &c. But in the

Twentieth and last place, consider, O Believer, that thou alwayes standest before God in the Righteousness of Jesus Christ, who is called the Lord our Righteousness, and who of God is made unto thee Wisdom, Righteousness, Sanctification, and Redemption; whilst thou livest thou standest before God, not in the Righteousness of thy duties, nor in thy gracious dispositions which are but weak, and imperfect; but in the pure, perfect, matchless, and spotless Righteousness of Jesus Christ. And when thou diest, thou appearest before God in the same glorious Righteousness; so that thou mayest appear before Gods unspotted Justice and Holiness, with the greatest boldness and comfort that is imaginable, upon the account of that Righteousness with which thou art

Jer. 23. 6. 1 Cor. 1. 30

art cloathed, *Psal.* 45. 13 *The Kings daughter is all glorious within* (there is her inward glory, Grace makes the soul glorious within) *her cloathing is of wrought gold*; Some read it purpled work, or closures of gold enameled with gold; such as precious stones were set in, which were exceeding splendid and glorious, & which shadowed forth the glorious Righteousness of our Lord Jesus. This cloathing of wrought gold is the glorious Righteousness of our Lord Jesus; now in life and in death, the Believer stands before God in the glorious golden Robes of Christ Righteousness; and hence it is, that Believers are said to be all fair, and without spot, and to be without spot or wrinkle, and to be compleat in Christ; and to be without fault before the Throne of God; and why then should a Believer be unwilling to die, and appear before God; by reason of this cloathing of wrought gold, you stand spotless, blameless, and faultless before God; this golden cloathing, this glorious

Exod. 28. 11, 14, c. 39. 1, 2, 3, 4, 5, &c

Cant. 4. 7. Eph. 5. 27 Col. 2. 10. Rev. 14. 4, 5.

us Righteousness of Christ, is as
ly and really the believers, and
fully and compleatly the belie-
s, as if it were his very own. A
cloathing to this. The costly loke
Alcisthenes) which *Dyonysius* sold
the *Carthaginians* for a hundred
lents, was indeed a mean and
ggerly ragg to this embroidered
antle that Christ puts upon all
lievers. And therefore a Chri-
an, both living and dying should
with the Psalmist, *I will make* Psa. 7.
mention of thy Righteousness, of thy 15.16.19.
ghteousness only. Let them be a-
id to dye, let them be unwilling
dye, who must appear before
od in their sins, and in their own
ghteousness, which at best is but
filthy raggs; but as for thee, O Isa. 4. 6.
Christian! who shalt always appear
foreGod in cloathing of wrought
old, be not thou afraid of death,
not thou unwilling to dye, but
ther desire it, rather long for it;
cause thou art cloathed with such
ghteousness, as will bear thee up
ectly in it, as will carry thee 1 Cor. 15.
bravely 55.57.

bravely through it, and as will ma
thee triumph over it. Christs Rig
Rev. 3. 18 teousnes is a Christians white R
ment, in which he stands pure b
fore God, Rev. 19. 7, 8. *Let us*
glad and rejoyce, & give glory to hi
for the Marriage of the Lamb is com
and his wife hath made her self read
And to her was granted, that she shou
be arrayed in fine linnen, clean a
δικαιώ- *white, for the Linnen is the righteou*
ματα, i.e. say some, imputed and imparted righteousnes. *nes of Saints.* By the fine, clea
white Linnen which is here calle
the Righteousnes, or (as the Gree
hath it, the Righteousnesses)
Saints, most understand the glor
ous Righteousnes of Christs Rig
teousnes, is an Hebraism; noti
that most perfect absolute Right
ousnes which we have in Chris
white is a natural colour, it is a c
lour of Purity, Ornament and H
nour; it was the habit in times pa
of Nobles, saith *Drusius*, and other
Now in this pure, clean, white Li
nen, all the Saints are cloathed, an
so presented to God by Jesus Chris
and why then should they be u
willin

ing to die? Here is not a ſpeck, aſpot, to be found upon this te Linnen, which is the Righte-eſs of Saints, which ſhould e Saints rather to purſue after th, then to flie from it, or to unwilling to welcome it when it es.

I am not ignorant that this un-lingneſs to die moſt uſually ings from thoſe low and dark ap-henſions men have of God, and m weakneſs of faith, and from dneſs of love, and from laying Creatures too near our hearts, d from our little communion h God, and our rare taking o' ms in Paradiſe, and from our not aſuring up a ſtock of Promiſes, d a ſtock of Experiences, &c. I re alſo conſidered what a diſho ur to God, a reproach to Chriſt, grief to the Spirit, a ſcandal to re-gion, a blot to profeſſion, a miſ-ief to ſinners, and a wrong to ints it is, for Chriſtians to be willing to die, or to be afraid of ath, which hath occaſioned me to

The ſpring from whence Chriſtians unwillingneſs to die flows.

The ſad effects of Chriſtians unwillingneſs to die.

to muster up these twenty consi
rations, to work you to be will
to dye, and if these will not prev
with you, I profess I do not kn
what will.

Object. *I would be willing to d*
if I had but assurance; but that is
Jewel I want, and therefore I am
willing to dye.

First, I answer, It may be th
hast assurance, though not such
measure of assurance, such a ple
phory or full assurance, as thou
first: a perfect, compleat, absolu
and full assurance is very desirab
on earth, but I think few atta
to it till they come to Heaven; th
sparkling Diamond God hangs
few Saints bosomes till they com
to glory. But

Secondly, I Answer, the lea
grace if true, is sufficient to Salv
tion, and therefore the sense of th
Mat. 5. 3. 10. least grace, or of the least measur
of grace, should be sufficient to assu
rance o Salvation. But

Thirdly, the time of death is on
of the most usual seasons wherei
Go

d gives his children the sweetest
l fullest assurance o his love, of
ir interest in him, and o their
ht to glory; when there was but
ep, a stride between *Stephen* and
th, then he saw Heaven open,
l Christ stan ing at the right
nd of his Father. Acts 7. 55 to the end

Mr. *Glover*, though he had been
under clouds, and much dark-
s, yet when he came near the
t, he cried out to his friend, Oh
tin, Austi, he is come, he is com,
aming the Lord, in the sweet and
orious discoveries of his love and
vour to him, and so he died, with
eart full of joy and assurance.

Mr. *Frogmorton*, a precious god.
Minister, lived thirty seven years
thout assurance (after the Lord
d wrought savingly upon him)
d then dyed at Master *Dods* have-
g assurance but an hour before he
d.

I could here give you divers ex-
ples o a later date, of many pre-
us Christians who have lived
e with God many years, and
have

have been much in seeking of assu-
rance; and the Lord hath held
them off till a few years before their
death, and then he hath filled their
souls so full of the sense of his love
and the assurance of their everla-
ing welfare, that they have died un-
der the power of their joyes. As-
surance is a free gift of God, & God
loves to give his gifts to his Children
when they may most chear them
and be of greatest use and service to
them, and when is that, but at the
day of death? and therefore Chri-
stians should not be unwilling to
die for want of assurance, because
that is a special season wherein God
usually gives assurance to his chil-
dren. But

Fourthly, and Lastly, That
mayest die, and go to Heaven
without assurance, this truth, with
several others of the like import
that may further satisfie such as are
unwilling to die, I have made good
in that Treatise of mine called *Hea-
ven on Earth*, and to that I refer the
Reader for further satisfaction,

hat is said do not satisfie; The
nt inference then that I shall
ake, and so hasten to a close, is
is:

If the best things are reserved for
lievers till last, then let not Chri-
ians mourn immoderately; Oh! Inference. 1 Thes. 4. 13,14.
e not over-much afflicted, and
ieved for the death of Husband,
ife, Child, Sister, Friend, who
es in the Lord, for they are but
one to take possession of those
reat and glorious things that are
served in Heaven for them. This
ceased Saint is now gone to her
me, to her Heaven, to her God
hat hath loved her, to her Christ
hat hath died for her, and to her
rown that was prepared for her.
braham mourned moderately for
is dear deceased *Sarah*, as is im- Gen. 23,2.
orted by a small *caph* in that He-
ew word, that signifies to weep;
nd that, not because she was old
nd over-worn (as some *Rabbins*
y) but because death to her was
ut an in-let into glory, death did
ut bring her to a happy fruition of
all

all those glorious things, that God had laid up for them that love him. Death that seems to dispossess a Christian of all, puts him into a possession of all, of all joyes, of all comforts, of all delights, of all contents, of all happiness, of all blessedness; and why then should our sorrow, our tears, over-flow the banks of moderation? Sorrow is good for nothing but for sin; now that the child is dead, wherefore should I fast or weep, said *David*. Grief preceding evil, if it be used for a remedy, cannot be too much, but that which follows an evil past remedy, cannot be little.

Ezek. 24. 15, 16, 17. John 19. 25, 26, 27

When *Ezekiel* lost (his Wife) the delight of his eyes, he must not weep. When *Mary* the Mother of Jesus stood by the Cross of her own dear Son, she wept not, as *Ambrose* notes. We may say of our deceased friend, as the Jews of their Father *Jacob*, (*non est mortuus*) he is not dead; or as our Saviour of *Lazarus*, *he is not dead but sleepeth*; and the Maid, *why trouble you your selves?*

John 11. 11.

re not *dead but sleep*. To die, in the Prophet *Isaiahs* phrase, is but to lie down in our beds. So *Asa* the Kings Coffin is called a Bed. And when thy days shall be fulfilled, saith *Nathan* to *David*, and thou shalt sleep with thy Fathers, or as the Original hath it, and thou shalt lie down with thy Father. Death is nothing but a sleeping with our Fathers, or a lying down in the bed with our Fathers and Friends, who have layn down before us; And therefore, when a Friend, a Wife, a Child dies, and leaves this world, we are to bid them but good-night (as the primitive Christians used to do) in sure and certain hope to meet them in the morning of the Resurrection. The Ancients were wont to call the days of their death, *Natalitia*, not dying days, but birth-days. It hath been the custom, saith *Haymo*, when a Child of God departed this life, to call it not the day of his death, but the day of his Nativity. The Jews to this day stick not to call their *Golgothaes Batta Cajim*, the

Isa. 43. 17. ch. 57. 1 2 2 Chron. 16. 14. 2 Sam. 7.

houſes or places o the living.

The Jews ancient cuſtom was by the way as they went with thei Corpſe, to pluck up every one th Graſs, as who ſhould ſay, they wer not ſorry for the death of thei friends and relations, as men with out hope, for they were but cro off, and ſhould ſpring up again i due ſeaſon. Ah Friends! If you wi needs mourn then mourn for you ſelves, mourn for your ſins, mour for the barrenneſs and baſeneſs your own hearts, but do not mou at leaſt exceſſively, for the death any Chriſtian friend, or relatio ſeeing that death gives them aqui and full poſſeſſion of all that glo and happineſs that is reſerved Heaven for them.

The *Perſian* Kings would have no mourning, or mourning Apparel worn in their Preſence.

The next uſe is cauſe of comfo and conſolation to all the people God. If it be ſo, that the beſt thin are reſerved for Believers, till th come to Heaven, then this m ſerve to comfort the people of G and that

Firſt, againſt their poor, low m

ean condition in this world. Ah oor Christians, what though you ve little in hand, yet you have uch in hope; though you have tle in possession, yet you have uch in reversion; he that hath t little present possession, yet if ath a fair estate in reversion, he mforts himself,& solaces his spi- it in the thoughts of it, that there ill come a day when he shall live e a man, when he shall live brave- and sweetly, and this makes him g care and sorro w away; why Jam.2.5. 2Tim.4. ristians, do you do so? you have ne, a fair estate in reversion, oughyou have but a little in pos- Psal.16.6 ssion, and therfore bear up brave- and live comfortably.

Christ who was the Heir of all, Mat.8.20. t he lived poor, and died poor; he was born in another mans use, so he was buried in another ans Tomb; when Christ died, made no Will, he had no rown-lands, only his Coat was t, & that the Souldiers parted a- ong them. If thy outward condi-

tion be comfortable to his, there is no reason why thou shouldst be discouraged, for thou hast a rich and Royal revenue, that will shortly come into thy hand, and then thou shalt never know what poverty & penury means more: And for thy comfort, know, that though men may for thy poverty despise thee, yet the Lord doth highly prize thee. It was a good saying of *Basil*, *(Placet sibi Deus abstrusam in despecto corpore margaritam conspicatus)* God pleaseth himself, beholding a hidden Pearl in a despised and disrespected body. The truth is Christians, if there were any real happiness in the things of this life, you should have them; but it is not in all the wealth and glory of this World to make up a happiness to you; and therefore as the enjoyment of them should not swell the rich, so the want of them should not trouble the poor: the Angels (and Saints departed) in Heaven are happy, and yet they have neither silver nor gold; they are blessed, and yet they have no

Basil Seluc-oratione 15.

of the gay things of this life; they have none of the gallantry and glory of this world; you have now your worst, your best days are to come. it will not be long before you shall have your portion in hand therefore live sweetly, and walk comfortably up and down this world. But

Secondly, if the best things are reserved for Believers, t llthey come to Heaven; then this may serve to comfort them against all outward abasements from the malignant world; what though you are counted as the scum, the dirt, the filth, the scraping, the off-scouring of the world, by men that know not, that see not, that believe not what great and glorious things are reserved in Heaven for you? yet at last you shall be advanced to that dignity, and be made Partakers of that felicity and glory. which shall work amazement and astonishment in those that now despise you, and vilifie you; those that now count you the troublers of their *Israel*, shall be troubled

No man is able to bear so much contempt as Christ bears daily, saith *Luther*.

troubled with a witness, when they shall see you with Crowns upon your heads, and the Royal Robes of glory upon your backs, and two-edged swords in your hands, to execute the vengeance written. *Men* that know their future greatness, are not troubled at reproaches, they think themselves above reproaches, they can divinely scorn scorns, and contemn contempts. Ah Christians! how can you seriously consider o your future greatness, happiness, and glory, and not bear up sweetly and comfortably against all the contempt that you may meet with in this world?

Psal. 149. 4, 5, 6, 7, 8, 9.

And thus I have done with this subject, which of one Sermon is multiplied into several, by a good hand of Heaven upon me; I shall follow this poor Piece with my weak prayers; that it may be ameracy to Hearers, Readers, and Writer

FINIS.

30 JAN 74

AN ELEGY

Upon the Death of Mrs. *Mary Blake* the Wife of *Mr. Nicholas Blake* of *London*, Merchant.

WHere Vertue, seated in the heart,
Shining forth in suiting acts of life;
Oh, what delight doth it impart
To pious Minds! Experience rife
Of thee we have, as otherwise,
So in this godly womans guise.

Her sweet endowments, pregnant Wit,
And Holy Graces from above,
How made they Her an Object fit;
Noless for wonder, then for love! (green
Such precious fruit, so ripe, though
In so few years, is seldom seen.

They who enjoy'd the sight and sense
Of her dear Converse, to her close,
Oh, what contentment did from thence
To them arise! chiefly to those,
Who neerest to her did relate
In Blood, in Grace, or married (state?

Parents dear comfort, husbands glory,
Kindreds honor, Friendſhips praiſe,
To after-times a fair-writ ſtory,
For a Pattern to their ways:
All theſe in her meet, as one
That ſuited All, and failed None.

Thus while we her enjoy'd ſhe was
A precious Cordial to us all;
But now, being taken hence, Alas!
From Joyes, unto Laments we fall.
Thus ſith her loſs to all extends.
Sorrow doth ſeize on all her friends.

It doth indeed, nor do we find
That God Almighty doth diſlike
Good Natures working in this kind,
When Us in Ours thus he doth ſtrike.
Their death-beds, while in this ſad
(trim
We may beſprinkle, but not make
(ſwim
Tears from our Eyes like preciousdew
as from a Limbeck may drop out,
Not flow, as uſually we view,
Like common water from a ſpout.
Why ſhould they? ſith to our relief
We have cauſe, no leſs of joy, then
(griefs
The

This friend of ours for whom we weep,
Is safely come unto the shore;
She is not dead but fall'n asleep,
And only gone to bed before.
And we, when ended is our pain.
Shall sleep with her, & wake again.

Mean season, as for her we know,
Where, & with whom, & how she dwels
In heaven with Christ, & Myriads (mo
Whose Presence all delights excels;
And there she sings with high desire
Her Hallelujahs in full Quire.

All this she studied here, but never
Could fully tell what it should be,
Till God did Soul from Body sever,
And took it up these joys to see;
There let her rest until we meet,
Each other in that place to greet.

THE TABLE OF THE Chief Heads.

THe Explication of the words, from page 27 to pag. 31

Doct. That God reserves the best and greatest favours, and blessings for Believers, till they come to Heaven.

This point is made good by an induction of particulars, thus;

First, the best Inheritance is reserved for Believers till they come to heaven; this is made good by six particulars, as

First, the Inheritance reserved for believers till they come to heaven, is a pure, undefiled, and incorruptible Inheritance. p. 32

2 Tis

2. 'Tis a sure, a secure inheritance p. 33
3. 'Tis a permanent, a lasting inheritance, from p. 24 to 37
4. 'Tis the freest inheritance, an inheritance free from all vexation and molestation. p. 37 to 48
5. 'Tis an inheritance that is universal, to Jews, to Gentiles, to bond, to free, &c. p. 38 to 40
6. 'Tis a soul-satisfying inheritance. p. 40 to 45
Secondly, the best rest is reserved for believers till they come to heaven, proved thus. p. 45 to 49
1. The rest reserved in heaven for believers, is a superlative rest.
2. 'Tis an universal rest.
3. 'Tis an uninterrupted rest.
4. 'Tis a peculiar rest.
5. 'Tis a rest that is universally communicable to all the sons and daughters of God.
6. 'Tis a permanent, a constant rest, from p. 47. to 58
Thirdly, the best knowledge of God is reserved for believers till they come to Heaven, proved thus
1. Saints shall have the clearest knowledge

ledge and revelation of God in Heaven. p.58.to 63
2 They shall have the fullest knowledge of God in Heaven. p.64.to 66
3 They shall have an immediate knowledg of God in Heaven. 66,69
4 They shall have a permanent and constant sight of God in Heaven. 66,70
Fourthly, they shall have the best and choicest Presence of God & Christ in Heaven; proved thus
1 In Heaven they shall have the greatest and the fullest Presence of God p.71,72
2 They shall have a soul-satisfying Presence of God in Heaven. p.72 to 77
3 They shall enjoy a constant, a permanent Presence of God in Heaven. 77 to 79
Fifthly, they shall enjoy Perfections of grace in Heaven, and that proved thus,
1 The joy of the Saints in Heaven shall be pure joy.
2 Their joy in Heaven shall be full
3 Their joy shall be lasting, it shall be un-

uninterrupted 79 *to* 86
Sixthly, the best Society, the best company is reserved for them till they come to Heaven. 86 *to* 91
Quest. Whether Saints shall have a real, a personal and particular knowledge of one another in Heaven?
'Tis answered affirmatively, they shall, and this proved by seven Arguments, from 91 *to* 103
Seventhly and lastly, the glorifying of the Saints bodies is reserved till last: The *glory of glorified bodies is set forth, from* 103 *to* 115
Eight Reasons why God hath reserved the best and greatest things for his People till they come to Heaven 115 *to* 130
Twelve inferences from 130 *to* 169
Twenty motives or considerations to work Christians to be willing to die 169 *to* 212
Object. I would be willing to die, if I had but assurance, &c? 212 *to* 215
Answered in four Particulars.
An Inference by way of use 215 *to the end.*

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FINIS.

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John Hancoc

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